

MAHATMA



**A Golden Treasury of Wisdom
- Thoughts & Glimpses of Life**

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– Thoughts & Glimpses of Life**

*Printed on
Environment - friendly Handmade Paper*

Compiled, edited published by

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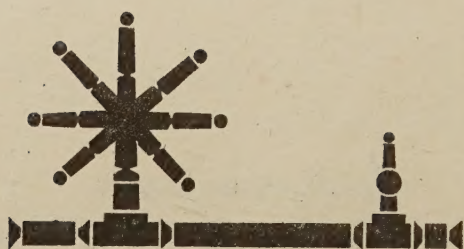
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Dedicated to
the memory of
Sri Vithalbhai K. Jhaveri



TRUTH

NON-VIOLENCE

“Generations to come, it may be, will scarce believe that such a one as this, ever in flesh and blood, walked upon this earth.”

Albert Einstein

Mahatma

Born on October 2, 1869 in this world of utmost violence, Mohandas Karamchand Gandhi the man of peace and goodwill stood out as a contrast and a challenge. He lived for peace and harmony and laid down his life for the vindication of these ideals. He was like a powerful current of fresh air-like a beam of light that pierced the encircling darkness by teaching mankind to shed fear and hatred and to work for unity, equality and brotherhood. His activities were many and varied. Freedom-struggles fought under his inspiring leadership were spread over South Africa and India. He took an integrated view of life. Hence, there was hardly any aspect of life-social, religious, political or economic which was left untouched by him.

Gandhiji wanted to live for 125 years but providence willed it otherwise and he fell a victim to the assassin's bullet on January 30, 1948. He met his death facing the forces of darkness and hatred with Ram's name on his lips. The best way his countrymen can atone for this sin is to spread his message of harmony and goodwill, of friendship and fellowship to every remote corner of the country as also to distant lands.

This being the 125th Birth-anniversary year of Mhatma Gandhi, Mani Bhavan Research Institute in Gandhian Thought and Rural Development has undertaken a comprehensive programme including talks, seminars, symposia, inter-religious meets, research-projects and publication of literature on Gandhiji's Life and thought.

Many students and Indian and foreign visitors visting the Mani Bhavan Gandhi Museum had expressed a desire to know something more about Gandhiji and India's epic struggle for freedom fought under his unique leadership

Sri Meghshyam T. Ajgaonkar who joined the staff of Mani Bhavan at the instance of Late Sri. Vithalbhai Jhaveri one of the founding trustees and the Chief Architect and Director of the Mani Bhavan Gandhi Museum 23 years ago and who is now working as the Executive Secretary of the Mani Bhavan Trust, took it upon himself to prepare this book and publish it on his own as a tribute to the Mahatma. He has prepared the book with great care and diligence.

We hope the book will help those interested in Gandhiji and his mission and specially the younger generation which did not have the good fortune to see the Mahatma, in spreading his message of love and peace to to-day's trouble-torn world. We shall consider it to be a rich reward for Sri. Ajgaonkar's labour of love.

It is appropriate that Sri. Ajgaonkar has dedicated the book to Sri. Vithalbhai Jhaveri who has been and will always remain a source of inspiration to all of us in Mani Bhavan.

USHA MEHTA

President

Mani Bhavan Gandhi Sangrahalaya

&

Bombay Gandhi Smarak Nidhi

3-2-1995

CONTENTS

<i>A Golden Treasury</i>	1-70
– <i>Gandhiji's thoughts</i>	
<i>Mahatma Gandhi's Association</i>	71-73
<i>with Mani Bhavan</i>	
<i>Glimpses of Gandhiji's Life</i>	74-78
<i>Statement of Fasts</i>	79-80
<i>of Mahatma Gandhi</i>	
<i>Arrests & Imprisonments</i>	81-82
<i>Gandhi's Letter to Herr Hitler</i>	83
<i>Genealogy of Mahatma Gandhi</i>	84-85
<i>(A Family Tree)</i>	
<i>Gandhian Institutions Abroad</i>	86-87
<i>Gandhi Memorials in India</i>	88
 <i>Appendix</i>	
<i>Seven Social Sins</i>	89
<i>Eleven Wows</i>	90
<i>Satyagrahas</i>	92
<i>Mahatma Gandhi's</i>	94
<i>Satyagraha Campaigns</i>	
<i>in South Africa & India</i>	

I want world
sympathy in
this battle of
Right against
Wrong.

Sandi McKim
5-4-30

A Golden treasury of Wisdom

Advertisements

I hold that it is wrong to conduct newspapers by the aid of . . . immoral advertisements. I do believe that, if advertisements should be taken at all, there should be a rigid censorship instituted by newspaper proprietors and editors themselves and that only healthy advertisements should be taken.

The evil of immoral advertisements is overtaking even what are known as the most respectable newspapers and magazines. That evil has to be combated by refining the conscience of the newspaper proprietors and editors. That refinement cannot come through the influence of an amateur editor like myself, but it will come when their own conscience is roused to recognition of the growing evil or when it is super-imposed upon them by a Government representing the people and caring for the people's morals.

- M. K. Gandhi

Avoidance of Anger

I have learnt through bitter experience the one supreme lesson to conserve my anger, and as heat conserved is transmuted into energy, even so our anger controlled can be transmuted into a power which can move the world.

I spare neither friend nor foe when it is a question of departing from the code of honour.

It is not that I do not get angry. I do not give vent to anger. I cultivate the quality of patience as angerlessness, and, generally speaking, I succeed. But I only control my anger when it comes. How I find it possible to control it would be a useless question, for it is a habit that everyone must cultivate and must succeed in forming by constant practice.

- *M. K. Gandhi*

Awareness of Limitations

I consider myself to be a sagacious worker and my sagacity means no more and no less than a fine perception of my limitations. I hope I never travel beyond my limits. Certainly, I have never done so consciously.

I am conscious of my own limitations. That consciousness is my only strength. Whatever I might have been able to do in my life has proceeded more than anything else out of the realization of my own limitations.

If I was what I want to be, the fast would not have been necessary. I would not then need to argue with anyone. My word would go straight home. Indeed, I would not even need to utter the word. The mere will on my part would suffice to produce the required effect. But I am painfully aware of my limitations.

- M. K. Gandhi

MAHATMA

Brotherhood

My mission is not merely brotherhood of Indian Humanity. My mission is not merely freedom of India, though today it undoubtedly engrosses practically the whole of my life and the whole of my time. But through realization of freedom of India I hope to realize and carry on the mission of the brotherhood of man. My patriotism is not an exclusive thing. It is all-embracing and I should reject that patriotism which sought to mount upon the distress or the exploitation of other nationalities. The Conception of my patriotism is nothing if it is not always, in every case without exception, consistent with the broadest good of humanity at large. Not only that, but my religion and my patriotism derived from my religion embrace all life. I want to realize brotherhood or identity not merely with the beings called human, but I want to realize identity with all life, even with such things as crawl on earth. I want, if I don't give you a shock, to realize identity with even the crawling things upon earth, because we claim descent from the same God, and that being so, all life in whatever form it appears must be essentially one.

Brutality

To answer brutality with brutality is to admit one's moral and intellectual bankruptcy and it can only start a vicious circle....

- M. K. Gandhi



Kasturba





Body and Soul

I believe that a healthy soul should inhabit a healthy body. To the extent, therefore, that the soul grows into health and freedom from passion, to that extent the body also grows into that state. This does not mean that a healthy body should be necessarily strong in flesh. A brave soul often inhabits a lean body. After a certain stage, flesh diminishes in proportion to the growth of the soul.

A perfectly healthy body may be very fleshless. A muscular body is often heir to many an ill. Even if it is apparently free from disease, it is not immune from infections, contagions and the like. A perfectly healthy body, on the contrary, is proof against all these. Incorruptible blood has the inherent virtue of resisting all infections.

Such an equipoise is, indeed, difficult of attainment. Otherwise I should have reached it, because my soul is witness to the fact that I would spare no pains to attain to this perfect state. No outward obstacle can stand between me and that state.

- M. K. Gandhi

Antidote to the Bomb

I regard the employment of the atom bomb for the wholesale destruction of men, women and children as the most diabolical use of science.

"What is the antidote? Has it antiquated nonviolence?" No. On the contrary, non-violence is the only thing that is now left in the field. It is the only thing that the atom bomb cannot destroy. I did not move a muscle when I first heard that the atom bomb had wiped out Hiroshima. On the contrary, I said to myself, 'Unless now the world adopts non-violence, it will spell certain suicide for mankind.'

I have no doubt, that unless big nations shed their desire of exploitation and the spirit of violence of which war is the natural expression and atom bomb the inevitable consequence, there is no hope for peace in the world. I tried to speak out during the War and wrote open letters to the British people, to Hitler and to the Japanese and was dubbed a fifth columnist for my pains.

Christ

What . . . does Jesus mean to me? To me, He was one of the greatest teachers humanity has ever had. To His believers, He was God's only begotten son. Could the fact that I do or do not accept this belief make Jesus have any more or less influence in my life? Is all the grandeur of His teaching and of His doctrine to be forbidden to Me? I cannot believe so.

- M. K. Gandhi

Christianity in the West

It is my firm opinion that Europe today represents not the spirit of God or Christianity, but the spirit of Satan. And Satan's successes are the greatest when he appears with the name of God on his lips. Europe is today only nominally Christian. In reality it is worshipping Mammon. 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom.' Thus really spoke Jesus Christ. His so-called followers measure their moral progress by their material possessions.

It is a very curious commentary on the West that although it professes Christianity, there is no Christianity or Christ in the West, or there should have been no war. That is how I understand the message of Jesus.

- M. K. Gandhi

MAHATMA

Co-mingling of Cultures

I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other people's houses as an interloper, a beggar or a slave . . . Mine is not a religion of the prison-house. It has room for the least among God's creation. But it is proof against insolence, pride of race, religion or colour.

Indian nationalism is not exclusive, nor aggressive nor destructive. It is health-giving, religious and, therefore, humanitarian. India must learn to live before she can aspire to die for humanity.

- M. K. Gandhi

Confession

Confession of error is like a broom that sweeps away dirt and leaves the surface cleaner than before.

A clean confession, combined with a promise never to commit the sin again, when offered before one who has the right to receive it, is the purest type of repentance.

A man who has broken with his past feels a different man. He will not feel it a shame to confess his past wrongs, for the simple reason that these wrongs do not touch him at all.

A sinner is equal to the saint in the eye of God. Both will have equal justice, and both an equal opportunity either to go forward or to go backward. Both are His children, His creation. A saint who considers himself superior to a sinner forfeits his sainthood and becomes worse than the sinner who, unlike the proud saint, knows not what he is doing.

- M. K. Gandhi

The Cow in Hinduism

The Central fact of Hinduism is cow protection. Cow protection to me is one of the most wonderful phenomena in human evolution. It takes the human being beyond his species. The cow to me means the entire sub-human world. Man through the cow is enjoined to realize his identity with all that lives. Why the cow was selected for apotheosis is obvious to me. The cow was in India the best companion. She was the giver of plenty. Not only did she give milk, but she also made agriculture possible....

Cow protection is the gift of Hinduism to the world. And Hinduism will live so long as there are Hindus to protect the cow....

Hindus will be judged not by their tilaks, not by the correct chanting of mantras, not by their pilgrimages, not by their most punctilious observances of caste rules, but their ability to protect the cow.

- M. K. Gandhi

Cow

The cow is a poem of pity. One reads pity in the gentle animal. She is the mother to millions of Indian mankind. Protection of the cow means protection of the whole dumb creation of God. The ancient seer, whoever he was, began with the cow. The appeal of the lower order of creation is all the more forcible because it is speechless.

... The cow is the purest type of sub-human life. She pleads before us on behalf of the whole of the sub-human species for justice to it at the hands of man, the first among all that lives. She seems to speak to us through her eyes: 'You are not appointed over us to kill us and eat our flesh or otherwise ill-treat us, but to be our friend and guardian.'

I worship it and I shall defend its worship against the whole world.

- M. K. Gandhi

Democracy and the People

A born democrat is a born disciplinarian. Democracy comes naturally to him who is habituated normally to yield, willing obedience to all laws, human or divine. Moreover, a democrat must be utterly selfless. He must think and dream not in terms of self or party but only of democracy.

Under democracy, individual liberty of opinion and action is jealously guarded.

Claiming the right of free opinion and free action, we must extend the same to others. The rule of majority when it becomes coercive, is as intolerable as that of a bureaucratic minority. We must patiently try to bring round the minority to our view by gentle persuasion and argument.

- *M. K. Gandhi*

Doctors

The fact remains that the doctors induce us to indulge, and the result is that we have become deprived of self-control and have become effeminate.

My quarrel with the medical profession in general is that it ignores the soul altogether and strains at nothing in seeking merely to repair such a fragile instrument as the body. Thus ignoring the soul, the profession puts men at its mercy and contributes to the diminution of human dignity and self-control.

I note with thankfulness that, in the West, a school of thought is rising slowly but surely which takes count of the soul in trying to repair a diseased body and which, therefore, relies less on drugs and more on nature as a powerful healing agent.

- *M. K. Gandhi*

MAHATMA

Death

For many years I have accorded intellectual assent to the proposition that death is only a big change in life and nothing more, and should be welcome whenever it arrives. I have deliberately made a supreme attempt to cast out from my heart all fear whatsoever including the fear of death.

Still I remember occasions in my life when I have rejoiced at the thought of approaching death as one might rejoice at the prospect of meeting a long-lost friend. Thus, man often remains weak notwithstanding all his efforts to be strong, and knowledge which stops at the head and does not penetrate into the heart is of but little use in the critical times of living experience.

Then again, the strength of the spirit within mostly evaporates when a person gets and accepts support from outside. A satyagrahi must always be on his guard against such temptations.

It is as clear to me as daylight that life and death are but phases of the same thing, the reverse and obverse of the same coin. In fact, tribulation and death seem to me to present a phase far richer than happiness or life. What is life worth without trials and tribulations which are the salt of life?

- M. K. Gandhi

Desire

Man's happiness really lies in contentment. He who is discontented, however much he possesses, becomes a slave to his desires. And really there is no slavery equal to that of his desires. All the sages have declared from the house-tops that man can be his own worst enemy as well as his best friend. To be free or to be a slave lies in his own hands. And what is true for the individual is true for society.

Destiny

I do not know whether time, place and the manner of death are predestined. All I do know is that 'not a blade of grass moves but by His will'. This too I know hazily. What is hazy today will be clear tomorrow or the day after by prayerful waiting.

Man is supposed to be the maker of his own destiny. It is partly true. He can make his destiny only in so far as he is allowed by the Great Power who overrides all our intentions, all our plans and carries out His own plans.

- M. K. Gandhi

MAHATMA

Disarmament

Real disarmament cannot come unless the nations of the world cease to exploit one another.

If the mad race of armaments continues, it is bound to result in a slaughter such as never occurred in history. If there is a victor left the very victory will be a living death for the nation that emerges victorious.

There is no escape from the impending doom save through a bold and unconditional acceptance of the non-violent method with all its glorious implications.

If there were no greed, there would be no occasion for armaments. The principle of non-violence necessitates complete abstention from exploitation in any form.

Immediately the spirit of exploitation is gone, armaments will be felt as a positive unbearable burden.

Democracy and Non-violence

Democracy and violence can ill go together. The States that are today nominally democratic have either to become frankly totalitarian or, if they are to become truly democratic, they must become courageously non-violent. It is a blasphemy to say that non-violence can only be practised by individuals and never by nations which are composed of individuals.

The true democrat is he who with purely non-violent means defends his liberty and, therefore, his country's and ultimately that of the whole of mankind.

- M. K. Gandhi

Divorce

Marriage confirms the right of union between two partners to the exclusion of all the others when, in their joint opinion, they consider such union to be desirable, but it confers no right upon one partner to demand obedience of the other to one's wish for union. What should be done when one partner on moral or other grounds cannot conform to the wishes of the other is a separate question. Personally, if divorce was the only alternative, I should not hesitate to accept it, rather than interrupt my moral progress, assuming that I want to restrain myself on purely moral grounds.

Ego

I know that I have still before me a difficult path to traverse. I must reduce myself to zero. So long as man does not of his own free will put himself last among his fellow-creatures, there is no salvation for him. Ahimsa is the farthest limit of humility.

If we could erase the 'I's' and the 'Mine's' from religion, politics, economics, etc., we shall soon be free and bring heaven upon earth.

- M. K. Gandhi

Equality of Sexes

I am uncompromising in the matter of women's rights. In my opinion she should labour under no legal disability not suffered by men. I should treat the daughters and sons on a footing of perfect equality.

Equality of sexes does not mean equality of occupations. There may be no legal bar against a woman hunting or wielding a lance. But she instinctively recoils from a function that belongs to man. Nature has created sexes as complements of each other. Their functions are defined as are their forms.

- M. K. Gandhi

Faith

It is faith that steers us through stormy seas, faith that moves mountains and faith that jumps across the ocean. That faith is nothing but a living, wide-awake consciousness of God within. He who has achieved that faith wants nothing. Bodily diseased, he is spiritually healthy, physically poor, he rolls in spiritual riches.

Without faith this world would come to naught in a moment. True faith is appropriation of the reasoned experience of people whom we believe to have lived a life purified by prayer and penance. Belief, therefore, in prophets or incarnations who have lived in remote ages is not an idle superstition but a satisfaction of an inmost spiritual want.

Faith is not a delicate flower which would wither under the slightest stormy weather. Faith is like the Himalaya mountains which cannot possibly change. No storm can possibly remove the Himalaya mountains from their foundations. And I want every one of you to cultivate that faith in God and religion.

- M. K. Gandhi

MAHATMA

Fasting and Prayer

A genuine fast cleanses the body, mind and soul. It crucifies the flesh and to that extent sets the soul free. A sincere prayer can work wonders. It is an intense longing of the soul for its even greater purity. Purity thus gained, when it is utilized for a noble purpose, becomes a prayer.

I believe that there is no prayer without fasting, and there is no real fast without prayer.

A complete fast is a complete and literal denial of self. It is the truest prayer. 'Take my life and let it be, always, only, all for Thee' is not, should not be, a mere lip or figurative expression. It has to be reckless and joyous giving without the least reservation. Abstinence from food and even water is but the mere beginning, the least part of the surrender.

Forgiveness

Forgiveness is the quality of the brave, not of the cowardly. When one of the Pandava brothers was accidentally injured while living in disguise in the home of King Virata, the brothers not only hid what had happened, but for fear that harm might come to the host if a drop of blood touched the ground, they prevented it from doing so by means of a golden bowl. It is this type of forbearance and courage which I wish every Indian to develop, whether he is a Hindu, Mussalman, Christian, Parsi or Sikh.

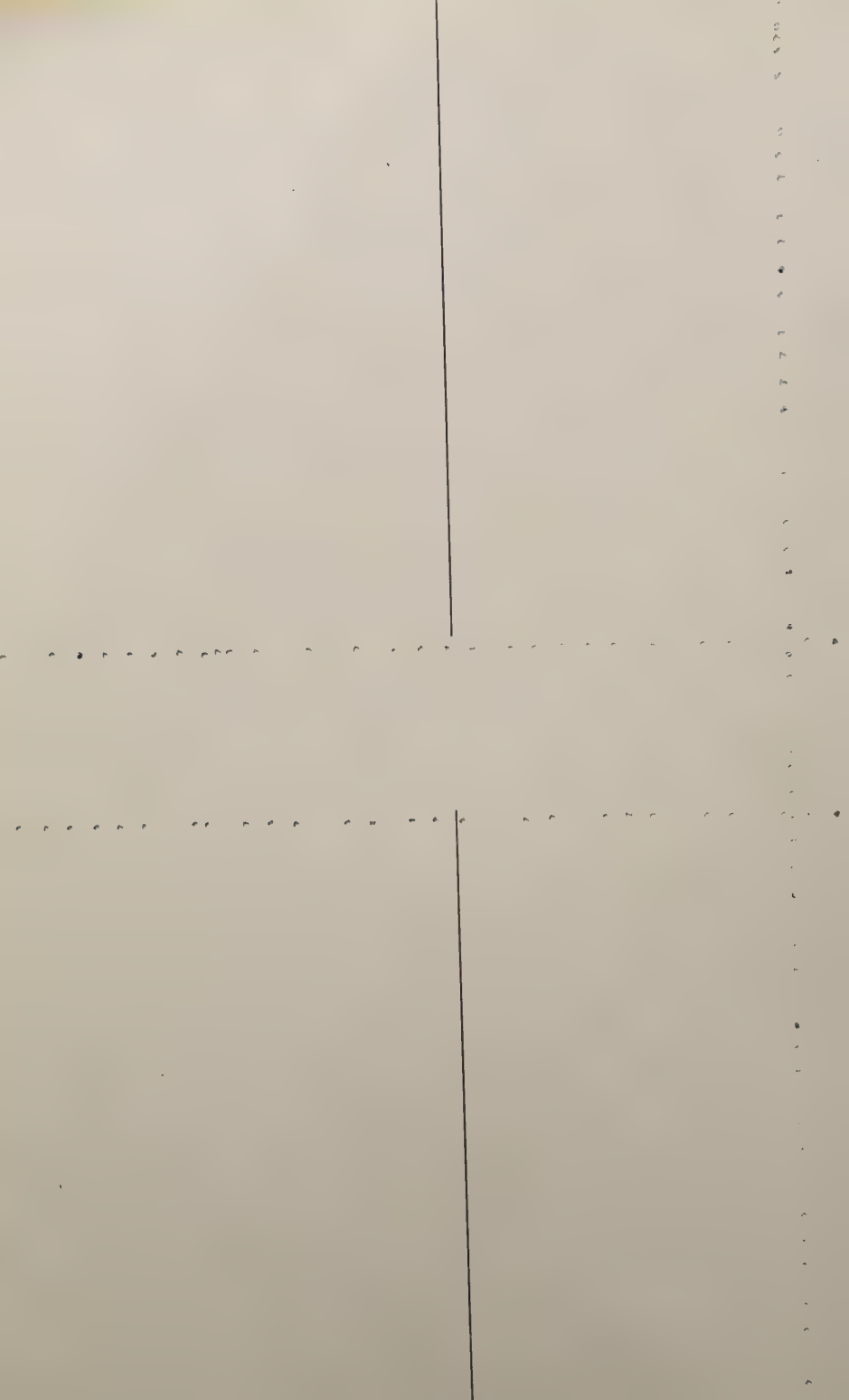
- M. K. Gandhi



Gandhiji and Kasturba (washing Gandhiji's feet)



Breaking fast



God

God is the hardest taskmaster I have known on this earth, and He tries you through and through. And when you find that your faith is failing or your body is failing you and you are sinking, He comes to your assistance somehow or other and proves to you that you must not lose your faith and that He is always at your beck and call, but on His terms, not on your terms. So I have found. I cannot really recall a single instance when, at the eleventh hour, He has forsaken me.

Greatness

Solon found it difficult to pronounce on a man's happiness during his life, how much more difficult it must be to adjudge on a man's greatness? True greatness in the world is not found set upon a hill for the vulgar crowd to see. On the contrary, my seventy years' experience has taught me that the truly great are often those of whom and of whose greatness the world knows nothing during their lifetime. God alone is judge of true greatness because He knows men's hearts.

- M. K. Gandhi

MAHATMA

Happiness

Happiness... means an enlightened realization of human dignity and a craving for human liberty which prizes itself above mere selfish satisfaction of personal comforts and material wants and would readily and joyfully sacrifice these for self-preservation.

It resides in each man himself and in the search of perfection and truth... "Are all men capable of seeking perfection?" - Yes, they have it in themselves.

- M. K. Gandhi

Health

It is established beyond doubt that ignorance and neglect of the laws of health and hygiene are responsible for the majority of diseases to which mankind is heir. The very high death rate among us is no doubt due largely to our gnawing poverty, but it could be mitigated if the people were properly educated about their health and hygiene.

Mens sana in corpore sano is perhaps the first law for humanity. A healthy mind in a healthy body is a self evident truth. There is an inevitable connection between mind and body. If we were in possession of healthy minds, we would shed all violence and, naturally obeying the laws of health, we would have healthy bodies without an effort.

The fundamental laws of health and hygiene are simple and easily learnt. The difficulty is about their observance. Here are some :

Think the purest thoughts and banish all idle and impure thought.

Breathe the freshest air day and night.

Establish a balance between bodily labour and mental work.

Stand erect, sit erect, and be neat and clean in every one of your acts, and let these be an expression of your inner condition.

MAHATMA

Eat to live for service of fellow-men. Do not live for indulging yourselves. Hence, your food must be just enough to keep your mind and body in good order. Man becomes what he eats.

Your water, food and air must be clean, and you will not be satisfied with mere personal cleanliness, but you will infect your surroundings with the same three-fold cleanliness that you will desire for yourselves.

Healers of soul

We want healers of souls rather than of bodies. The multiplicity of hospitals and medical men is no sign of true civilization. The less we and others pamper our bodies the better for us and the world.

Instead of using the body as a temple of God, we use it as a vehicle for indulgences, and are not ashamed to run to medical men for help in our effort to increase them and abuse the earthly tabernacle.

The mere title of a doctor is no criterion; a real doctor is he who is a true servant.

The doctors, vaidyas and hakims all slave for money. They do not take to the profession purely from a spirit of service. That some of them have that spirit does not contradict my statement.

- M. K. Gandhi

Honesty

It is difficult but not impossible to conduct strictly honest business. The fact is that the honester a business, the more successful it is. Hence the proverb coined by businessmen; "Honesty is the best policy." ... What is true is that honesty is incompatible with the amassing of a large fortune. "Verily, verily, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." ... Honesty makes no impossible demands upon the resources of a businessman.

Ideal

The virtue of an ideal consists in its boundlessness. But although religious ideals must thus, from their very nature, remain unattainable by imperfect human beings, although by virtue of their boundlessness they may seem ever to recede farther away from us, the nearer we go to them, still they are closer to us than our very hands and feet because we are more certain of their reality and truth than even of our own physical being. This faith in one's ideals alone constitutes true life, in fact, it is man's all in all.

We may fall and stumble, but shall rise again; it should be enough if we did not run away from the battle.

- M. K. Gandh

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Immortality

I believe in the immortality of the soul. I would like to give you the analogy of the ocean. The ocean is composed of drops of water, each drop is an entity and yet it is part of the whole, 'the one and the many'. In the ocean of life we are all little drops.

My doctrine means that I must identify myself with life, with everything that lives, that I must share the majesty of life in the presence of God. The sum total of this life is God.

India of My Dreams

I shall work for an India, in which the poorest shall feel that it is their country in whose making they have an effective voice; an India in which there shall be no high class and low class of people; an India in which all communities shall live in perfect harmony. There can be no room in such an India for the curse of untouchability or the curse of the intoxicating drinks and drugs. Women will enjoy the same rights as men. Since we shall be at peace with all the rest of the world, neither exploiting, nor being exploited, we should have the smallest army imaginable. This is the India of my dreams.

- M. K. Gandhi

Insurance

. . . I had thought that life assurance implied fear and want of faith in God . . . In getting my life insured I had robbed my wife and children of their self-reliance. What happened to the families of the numberless poor in the world? Why should they not be expected to take care of themselves? Why should I not count myself as one of them? What reason had I to assume that death would claim me earlier than the others? After all, the real protector (of my family) was neither I nor my brother, but God Almighty.

- M. K. Gandhi

Inner Voice

There come to us moments in life when about some things we need no proof from without. A little voice within us tells us, 'You are on the right track, move neither to your left nor right, but keep to the straight and narrow way.'

There are moments in your life when you must act, even though you cannot carry your best friends with you. The 'still small voice' within you must always be the final arbiter when there is a conflict of duty.

Having made a ceaseless effort to attain self-purification, I have developed some little capacity to hear correctly and clearly the 'still small voice within'.

I shall lose my usefulness the moment I stifle the still small voice within.

Penances with me are no mechanical acts. They are done in obedience to the inner voice.

- *M. K. Gandhi*

Journalism

The sole aim of journalism should be service. The newspaper press is a great power, but just as an unchained torrent of water submerges whole countryside and devastates crops, even so an uncontrolled pen serves but to destroy. If the control is from without, it proves more poisonous than want of control. It can be profitable only when exercised from within. If this line of reasoning is correct, how many of the journals in the world would stand the test? But who should be the judge? The useful and the useless must, like good and evil generally, go on together, and man must make the choice.

The true function of journalism is to educate the public mind, not to stock the public mind with wanted and unwanted impressions.

- M. K. Gandhi

Kashmir

Problem and Solution

What is the situation? It is stated that a rebel army composed of Afridis and the like, ably officered, was advancing towards Srinagar, burning and looting villages along the route, destroying even the electric power house, thus leaving Srinagar in darkness. It is difficult to believe that this entry could take place without some kind of encouragement from the Pakistan Government. I have not enough data to come to a judgment as to the merits of the case. Nor is it necessary for my purpose. All I know is that it was right for the Union Government to rush troops, even a handful, to Srinagar. That must save the situation to the extent of giving confidence to the Kashmiris. . . . The result is in the hands of God. Men can but do or die. I shall not shed a tear if the little Union force is wiped out, like the Spartans, bravely defending Kashmir nor shall I mind. . . . Muslim, Hindu and Sikh comrades, men and women, dying at their post in defence of Kashmir. That will be a glorious example to the rest of India. Such heroic defence will infect the whole of India and we will forget that the Hindus, the Muslims and the Sikhs were ever enemies.

- M. K. Gandhi

Kingdom of Heaven

“How are we to train individuals or communities in this difficult art?”

There is no royal road, except through living the creed in your life which must be a living sermon. Of course, the expression in one's own life presupposes great study, tremendous perseverance, and thorough cleansing of one's self of all the impurities. If for mastering of the physical sciences you have to devote a whole life-time, how many life-times may be needed for mastering the greatest spiritual force that mankind has known? But why worry even if it means several life-times? For, if this is the only permanent thing in life, if this is the only thing that counts, then whatever effort you bestow on mastering it is well spent. Seek ye first the Kingdom of Heaven and everything else shall be added unto you. The Kingdom of Heaven is ahimsa. (Non - Violence).

- M. K. Gandhi

Labour

I hold that, as the largest part of our time is devoted to labour for earning our bread, our children must from their infancy be taught the dignity of such labour. Our children should not be so taught as to despise labour. There is no reason why a peasant's son, after having gone to school, should become useless, as he does become, as an agricultural labourer.

Literary education should follow the education of the hand - the one gift that visibly distinguishes man from beast. It is a superstition to think that the fullest development of man is impossible without a knowledge of the art of reading and writing. That knowledge undoubtedly adds grace to life, but it is in no way indispensable for man's moral, physical, or material growth.

- *M. K. Gandhi*

Law of Suffering

I... have ventured to place before India the ancient law of self-sacrifice. For satyagraha and its off-shoots, non-cooperation and civil resistance are nothing but new names for the law of suffering.

The rishis, who discovered the law of non-violence in the midst of violence, were greater geniuses than Newton. They were themselves greater warriors than Wellington. Having themselves known the use of arms, they realized their uselessness, and taught a weary world that its salvation lay not through violence but through non-violence.

Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission of the will of the evil-doer, but it means putting of one's whole soul against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul, and lay the foundation for that empire's fall or its regeneration.

- M. K. Gandhi

Love

It is perfectly true, I must admit it in all humility, that however indifferently it may be, I endeavour to represent love in every fibre of my being. I am impatient to realize the presence of my Maker, who to me embodies Truth, and, in the early part of my career, I discovered that, if I was to realize Truth, I must obey, even at the cost of my life, the law of Love. And having been blessed with children, I discovered that the law of Love could be best understood and learned through little children. Were it not for us, their ignorant poor parents, our children would be perfectly innocent. I believe implicitly that the child is not born mischievous in the bad sense of the term. If parents would behave themselves whilst the child is growing, before it is born and after, it is a well-known fact that the child would instinctively obey the law of truth and the law of Love. And when I understood this lesson in the early part of my life, I began a gradual but distinct change in life.

- M. K. Gandhi

Lawyers

If we were not under the spell of lawyers and lawcourts, and if there were no touts to tempt us into the quagmire of the courts and the appeal to our basest passions, we would be leading a much happier life than we do. Let those who frequent the law-courts-the best of them-bear witness to the fact that the atmosphere about them is foetid. Perjured witnesses are ranged on either side, ready to sell their very souls for money or for friendship's sake.

I had learnt the true practice of law. I had learnt to find out the better side of human nature and to enter men's hearts. I realized that the true function of a lawyer was to unite parties riven asunder. The lesson was so indelibly burnt into me that a large part of my time during the twenty years of my practice as a lawyer was occupied in bringing about private compromises of hundreds of cases. I lost nothing thereby, not even money, certainly not my soul.

The law and Truth

I was confirmed in my conviction that it was not impossible to practise law without compromising truth. Let the reader, however, remember that even truthfulness in the practice of the profession cannot cure it of the fundamental defect that vitiates it.

- M. K. Gandhi

Man and Machine

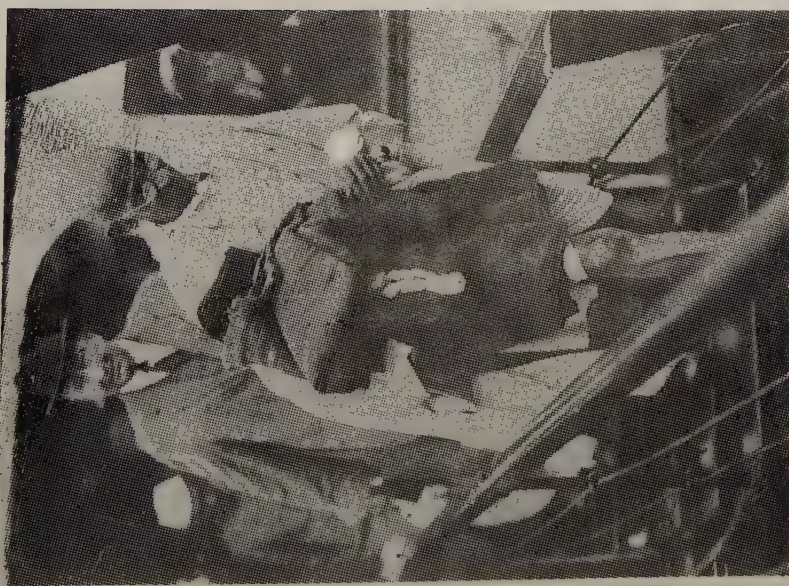
What I object to, is the 'craze' for machinery, not machinery as such. The craze is for what they call labour-saving machinery. Men go on 'saving labour' till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of a few, but in the hands of all. Today machinery merely helps a few to ride on the back of millions. The impetus behind it all is not the philanthropy to save labour, but greed. It is against this constitution of things that I am fighting with all my might.

The supreme consideration is man. The machine should not tend to make atrophied the limbs of man.

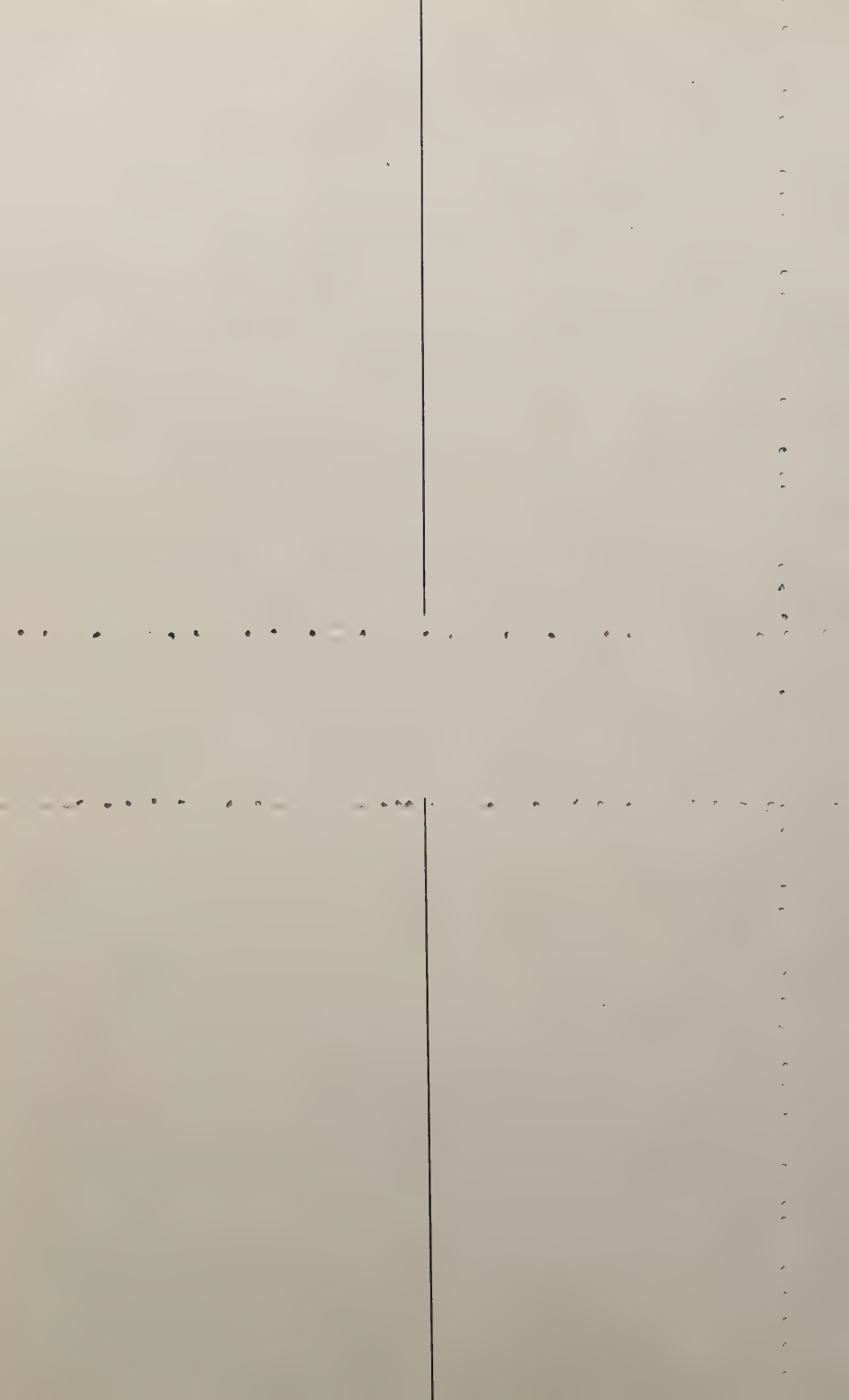
- M. K. Gandhi



Gandhi shortly before his departure
for the Round Table Conference in London



Back home



Means and Ends

Means and ends are convertible terms in my philosophy of life.

The means may be likened to a seed, the end to a tree; and there is just the same inviolable connection between the means and the end, as there is between the seed and the tree.

They say 'means are after all means'. I would say "means are after all everything". As the means so the end. There is no wall of separation between means and end. Indeed the Creator has given us control over means, none over the end. Realization of the goal is in exact proportion to that of the means. This is a proposition that admits of no exception.

Medicine

I have spoken against Western medicine, which I have called the concentrated essence of black magic. My view springs out of my non-violence, for my soul rebels against vivisection..... Why should I, I said, have to practise cruelty on lower animals which I would never practise upon myself?

But I do not despise all medical treatment. I know that we have to learn a lot from the West about safe maternity and the care of infants. Our children are born anyhow and most of our women are ignorant of the science of bringing up children. Here we can learn a good deal from the West.

-M. K. Gandhi

The Message of the East

Let India be and remain the hope of all the exploited races of the earth, whether in Asia, Africa or in any part of the world.

What I want you to understand is the message of Asia. It is not to be learnt through the western spectacles or by imitating the atom bomb. If you want to give a message to the West, it must be the message of love and the message of truth.... In this age of democracy, in this age of awakening of the poorest of the poor, you can redeliver this message with the greatest emphasis.

The West today is pining for wisdom. It is despairing of a multiplication of the atom bombs, because atom bombs mean utter destruction not merely of the West but of the whole world... It is up to you to tell the world of its wickedness and sin. That is the heritage your teachers and my teachers have taught Asia.

- M. K. Gandhi

Morality

True morality consists not in following the beaten track, but in finding out the true path for ourselves and in fearlessly following it.

No action which is not voluntary can be called moral. So long as we act like machines, there can be no question of morality. If we want to call an action moral, it should have been done consciously and as a matter of duty.

Moral authority is never retained by any attempt to hold on to it. It comes without seeking and is retained without effort.

We must be guided in our policy by our sense of right, not by the lure of winning cheap popularity.

- *M. K. Gandhi*

"Mercy-Killing"

I Cannot for a moment bear to see a dog, or for that matter any other living being, helplessly suffering the torture of a slow death. I do not kill a human being thus circumstanced because I have more hopeful remedies. I should kill a dog similarly situated, because in its case I am without a remedy. Should my child be attacked by rabies and there was no hopeful remedy to relieve his agony, I should consider it my duty to take his life.

Fatalism has its limits. We leave things to fate after exhausting all the remedies. One of the remedies and the final one to relieve the agony of a tortured child is to take his life.

I would not kill a human being for protecting a cow, as I will not kill a cow for saving a human life, be it ever so precious.

To my mind the life of a lamb is no less precious than that of a human being. I should be unwilling to take the life of a lamb for the sake of the human body. I hold that the more helpless a creature, the more entitled it is to protection by man from the cruelty of man.

- M. K. Gandhi

Non-violence

Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and it knows no law but that of physical might. The dignity of man requires obedience to a higher law to the strength of the spirit.

Non-violence is a power which can be wielded equally by all children, young men and women or grown-up people, provided they have a living faith in the God of Love and have therefore equal Love for all mankind. When non-violence is accepted as the law of life, it must pervade the whole being and not be applied to isolated acts.

The very first step in non-violence is that we cultivate in our daily life, as between ourselves, truthfulness, humility, tolerance, loving kindness.

Non-violence is an unchangeable creed. It has to be pursued in face of violence raging around you.

My non-violence does not admit of running away from danger and leaving dear ones unprotected between violence and cowardly flight. I can only prefer violence to cowardice.

The path of true non-violence requires much more courage than violence.

M. K. Gandhi

MAHATMA

Non- violent Resistance

History has no record of a nation having adopted non-violent resistance. If Hitler is unaffected by my suffering, it does not matter, for I shall have lost nothing worth. My honour is the only thing worth preserving. That is independent of Hitler's pity. But as a believer in non-violence, I may not limit its possibilities. Hitherto he and his likes have built upon their invariable experience that men yield to force. Unarmed men, women and children offering non-violent resistance without any bitterness in them will be a novel experience for them. Who can dare say that it is not in their nature to respond to the higher and finer forces? They have the same soul that I have.

I have a call I must answer. I must deliver my message to my people. This humiliation has sunk too deep in me to remain without an outlet. I, at least, must act up to the light that has dawned on me.

When I first launched out on Satyagraha, I had no companion. We were thirteen thousand men, women and children against a whole nation, capable of crushing the existence out of us. I did not know who would listen to me. It all came as in a flash. All the 13,000 did not fight. Many fell back. But the honour of the nation was saved. New history was written by the South African Satyagraha...

- M. K. Gandhi

Non-violent Society

It has become the fashion these days to say that society cannot be organized or run on non-violent lines. I join issue on that point. In a family, when a father slaps his delinquent child, the latter does not think of retaliating. He obeys his father not because of the deterrent effect of the slap, but because of the offended love which he senses behind it. That, in my opinion, is an epitome of the way in which society is or should be governed. What is true of the family must be true of society which is but a larger family.

- M. K. Gandhi

Nuclear War

There have been cataclysmic changes in the world. Do I still adhere to my faith in truth and non-violence? Has not the atom bomb exploded that faith? Not only has it not done so, but it has clearly demonstrated to me that the twins constitute the mightiest force in the world. . . . The two opposing forces are wholly different in kind, the one moral and spiritual, the other physical and material . . . the force of the spirit is ever progressive and endless.

Has not the atom bomb proved the futility of all violence?

The moral to be legitimately drawn from the supreme tragedy of the bomb is that it will not be destroyed by counter-bombs, even as violence cannot be destroyed by counter-violence. Hatred can be overcome only by love. counter-hatred only increases the surface as well as the depth of hatred.

- M. K. Gandhi

One World

God has so ordered this world that no one can keep his goodness or badness exclusively to himself. The whole world is like the human body with its various members. Pain in one member is felt in the whole body. Rot in one part must inevitably poison the whole system.

Man should earnestly desire the well-being of all God's creation and pray that we may have the strength to do so. In desiring the well-being of all lies his own welfare; he who desires only his own or his community's welfare is selfish and it can never be well with him.

It is open to both the new States (India and Pakistan) to aim at . . . a family of independent World States which necessarily rules out internal armies. I cannot visualize a dog-in-the-manger policy for India whereby it will become a menace to world peace

If by India's effort such a world federation of free and independent states is brought into being, the hope of the Kingdom of God, otherwise called Ramarajya, may legitimately be entertained.

- M. K. Gandhi

'Paradise on Earth'

I remember to have read, I forgot whether in the Delhi or the Agra Fort, when I visited them in 1896, a verse on one of the gates, which when translated, reads: 'If there is paradise on earth, it is here, it is here, it is here.' That Fort, with all its magnificence at its best, was no paradise in my estimation. But I should love to see that verse with justice inscribed on the gates of Pakistan at all the entrances. In such paradise, whether it is in the Union or in Pakistan, there will be neither paupers nor beggars, nor high nor low, neither millionaire employers nor half-starved employees, nor intoxicating drinks nor drugs. There will be the same respect for women as vouchsafed to men, and the chastity and purity of men and women will be jealously guarded, where every woman, except one's wife, will be treated by men of all religions, as mother, sister or daughter according to her age, where there will be no untouchability and where there will be equal respect for all faiths. They will be all proudly, joyously and voluntarily bread labourers.

- M. K. Gandhi

Peace through Love

It may be long before the law of love will be recognized in international affairs. The machineries of Governments stand between and hide the hearts of one people from those of another. Yet... we can see how the world is moving steadily to realize that between nation and nation, as between man and man, force has failed to solve problems, but that the economic sanction of non-cooperation is far more mighty and conclusive than armies and navies.

Till a new energy is harnessed and put on wheels, the captains of older energies will treat the innovation as theoretical, impractical, idealistic and so on. It may take long to lay the wires for international love, but the sanction of international non-cooperation in preference to continued physical compulsion... is a distinct progress towards the ultimate and real solution.

- M. K. Gandhi

Poverty in the midst of Plenty

The economic constitution of India and for that matter of the world, should be such that no one under it should suffer from want of food and clothing. Everybody should be able to get sufficient work to enable him to make the two ends meet. And this ideal can be universally realized only if the means of production of the elementary necessities of life remain in the control of the masses. These should be freely available to all as God's air and water are and ought to be; they should not be made a vehicle of traffic for the exploitation of others. Their monopolization by any country, nation or group of persons would be unjust.

My ideal is equal distribution, but so far as I can see, it is not to be realized. I therefore work for equitable distribution.

- M. K. Gandhi

Power of Prayer

I can give my own testimony and say that a heartfelt prayer is undoubtedly the most potent instrument that man possesses for overcoming cowardice and all other bad old habits.

Not until we have reduced ourselves to nothingness can we conquer the evil in us. God demands nothing less than complete self-surrender as the price for the only real freedom that is worth having. And when a man thus loses himself, he immediately finds himself in the service of all that lives. It becomes his delight and his recreation. He is a new man, never weary of spending himself in the service of God's creation.

Prostitutes

'Prostitutes' is commonly supposed to apply to women of lewd character. But the men who indulge in vice are just as much, if not more, prostitutes than the women, who, in many instances, have to sell their bodies for the sake of earning a livelihood. The evil practice should be declared illegal. But the law can only help to a point. The evil exists clandestinely in every country in spite of the law. Vigorous public opinion can help the law as it also hinders.

- M. K. Gandhi

My Religion

My religion has no geographical limits. If I have a living faith in it, it will transcend my love for India herself.

Mine is not a religion of the Prison-house. It has room for the least among God's creation, But it is proof against insolence, pride of race, religion or colour.

There is undoubtedly a sense in which the statement is true when I say that I hold my religion dearer than my country and that, therefore, I am a Hindu first and nationalist after. I do not become on that score a less nationalist than the best of them. I simply thereby imply that the interests of my country are identical with those of my religion.

- M. K. Gandhi

Racialism

One man cannot do right in one department of life whilst he is occupied in doing wrong in any other department. Life is one indivisible whole.

My scheme of life, if it draws no distinction between different religionists in India, also draws none between different races. For me, "man is a man for a' that."

Unseen it ('South Africa's white man's policy') holds the seeds of a world war.

Does real superiority (of the whites) require outside props in the shape of legislation?

Is a civilization worth the name which requires for its existence the very doubtful prop of racial legislation and lynch law?

Removal of Racialism

Those who agree that racial inequality must be removed and yet do nothing to fight the evil are impotent. I cannot have anything to say to such people. After all, the underdogs will have to earn their own salvation. . . . The solution is largely in India's hands. If everything is all right in India internally, she is likely to play an effective part in straightening up affairs. . .

If the UNO fails to deal justly with the South African Indian dispute, the UNO will lose its prestige. I have no doubt that the UNO can prosper only if it is just.

- M. K. Gandhi

Ramarajya

By Ramarajya I do not mean Hindu Raj. I Mean by Ramarajya Divine Raj, the Kingdom of God. For me Rama and Rahim are one and the same deity. I acknowledge no other God but the one God of truth and righteousness.

Whether Rama of my imagination ever lived or not on this earth, the ancient ideal of Ramarajya is undoubtedly one of true democracy in which the meanest citizen could be sure of swift justice without an elaborate and costly procedure. Even the dog is described by the poet to have received justice under Ramarajya.

Ramarajya of my dream ensures equal rights alike of prince and pauper.

- M. K. Gandhi



Mani Bhavan, Bombay



In London



Revival of Rural Industries

In seeking to revive such village industries as are capable of being revived. . . . I am trying to do what every lover of village life, everyone who realizes the tragic meaning of the disintegration of villages is doing or trying to do. Why am I turning back the course of modern civilization, when I ask the villager to grind his own meal, eat it whole, including the nourishing bran, or when I ask him to turn his sugarcane into gur for his own requirements, if not for sale? Am I turning back the course of modern civilization when I ask the villagers not merely to grow raw produce, but to turn it into marketable products and thereby add a few more pies to their daily income?

The revival of the village is possible only when it is no more exploited. Industrialization on a mass scale will necessarily lead to passive or active exploitation of the villagers as the problems of competition and marketing come in. Therefore we have to concentrate on the village being self-contained, manufacturing mainly for use. Provided this character of the village industry is maintained, there would be no objection to villagers using even the modern machines and tools that they can make and can afford to use. Only, they should not be used as a means of exploitation of others.

- M. K. Gandhi

Self-Purification

Identification with everything that lives is impossible without self-purification; without self-purification the observance of the law of ahimsa must remain an empty dream; God can never be realized by one who is not pure of heart. Self-purification, therefore, must mean purification in all the walks of life. And purification being highly infectious, purification of oneself necessarily leads to the purification of one's surroundings. But the path of purification is hard and steep. To attain perfect purity one has to become absolutely passion-free in thought, speech and action; to rise above the opposing currents of love and hatred, attachment and repulsion. I know that I have not in me as yet that triple purity, in spite of constant, ceaseless striving for it. That is why the world's praise fails to move me; indeed, it very often stings me. To conquer the subtle passions seems to be harder far than the physical conquest of the world by the force of arms.

- M. K. Gandhi

Simple Living

That everyone in this world should be able to maintain as high a standard of life as possible with the best possible output of labour is just as fantastic as to expect a camel to pass through the eye of a needle. . . Luxurious living. . . is an impossible proposition for any society as a whole. And when there is no limit to luxury, where shall we stop? All the scriptures of the world have taught the exact opposite. 'Plain living and high thinking' is the ideal that has been placed before us. The vast majority recognize its truth, but are unable to get there because of human frailty.

It is, however, perfectly possible to envisage such an existence. . . . Man falls from the pursuit of the ideal of the plain living and high thinking the moment we want to multiply his daily wants. History gives ample proof of this.

Simplicity is the essence of universality.

- M. K. Gandhi

Sex Education

What place has . . . instruction in sexual science in our educational system, or has it any place there at all? Sexual science is of two kinds that-which is used for controlling or overcoming the sexual passion, and that which is used to stimulate and feed it. Instruction in the former is as necessary a part of child's education as the latter is harmful and dangerous and fit therefore only to be shunned. All great religions have rightly regarded kama as the arch enemy of man, anger or hatred coming only in the second place. According to the Gita, the latter is an offspring of the former. The Gita, of course, uses the word kama in its wider sense of desire. But the same holds good of the narrow sense in which it is used here.

Sterilization

I consider it inhuman to impose sterilization law on the people. But in cases of individuals with chronic diseases, it is desirable to have them sterilized if they are agreeable to it. Sterilization is a sort of contraceptive and though I am against the use of contraceptive in case of women, I do not mind voluntary sterilization in case of man, since he is the aggressor..

- M. K. Gandhi

Toleration

The unity we desire will last only if we cultivate an yielding and charitable disposition towards one another.

Toleration is the only thing that will enable persons belonging to different religions to live as good neighbours and friends.

Trust

It is true that I have often been let down. Many have deceived me and many have been found wanting. But I do not repent of my association with them. For I know how to non-co-operate, as I know how to co-operate. The most practical, the most dignified way of going on in the world is to take people at their word, when you have no positive reason to the contrary.

I believe in trusting. Trust begets trust. Suspicion is foetid and only stinks. He who trusts has never yet lost in the world.

A breach of promise shakes me to my root, especially when I am in any way connected with the author of the breach. And if it cost my life which, after all, at the age of seventy has no insurance value, I should most willingly give it in order to secure due performance of a sacred and solemn promise.

- M. K. Gandhi

Trusteeship

Economic Equality is the master key to non-violent independence. Working for economic equality means abolishing the eternal conflict between capital and labour. It means the levelling down of the few rich in whose hands is concentrated the bulk of the nation's wealth on the one hand, and the levelling up of the semi-starved naked millions on the other.

A violent and bloody revolution is a certainty one day unless there is a voluntary abdication of riches and the power that riches give and sharing them for the common good.

I adhere to my doctrine of Trusteeship in spite of the ridicule that has been poured upon it. It is true that it is difficult to reach. So is non-violence. But we made up our minds in 1920 to negotiate that steep ascent. We have found it worth the effort.

- M. K. Gandhi

Truth

For me truth is the sovereign principle, which includes numerous other principles. This truth is not only truthfulness in word, but truthfulness in thought also, and not only the relative truth of our conception but the Absolute truth, the Eternal Principle, that is God.

The seeker after Truth should be humbler than the dust. Only then, and not till then, will he have a glimpse of Truth.

Truth is like a vast tree, which yields more and more fruit the more you nurture it. The deeper the search in the mine of truth the richer the discovery of the gems buried there, in the shape of openings for an ever greater variety of service.

In the march towards Truth, anger, selfishness, hatred, etc. naturally give way, for otherwise Truth would be impossible to attain. A successful search for Truth means complete deliverance from the dual throng such as of love and hate, happiness and misery.

- M. K. Gandhi

Truth is God

There is an indefinable mysterious Power that pervades everything. I feel it, though I do not see it. It is this unseen Power which makes itself felt and yet defies all proof, because it is so unlike all that I perceive through my senses. It transcends the senses.

I do dimly perceive that whilst everything around me is ever changing, ever dying, there is underlying all that change a living power that is changeless, that holds all together, that creates, dissolves and re-creates. That informing power or spirit is God.

And is this power benevolent or malevolent? I see it is purely benevolent. For I can see that in the midst of death life persists, in the midst of untruth truth persists, in the midst of darkness light persists. Hence I gather that God is Life, Truth, Light. He is Love. He is the Supreme Good

- M. K. Gandhi

Untouchability and Caste

It is as wrong to destroy caste because of the outcaste, as it would be to destroy a body because of an ugly growth in it or of a crop because of the weeds. The outcasteness, in the sense we understand it, has therefore to be destroyed altogether. It is an excess to be removed, if the whole system is not to perish. Untouchability is the product, therefore, not of the caste system, but of the distinction of high and low that has crept into Hinduism and is corroding it. The attack on untouchability is thus an attack upon this 'high-and-low'-ness. The moment untouchability goes, the caste system itself will be purified, that is to say, according to my dream, it will resolve itself into the true *varnadharma*, the four divisions of society, each complementary of the other and none inferior or superior to any other, each as necessary for the whole body of Hinduism as any other.

- M. K. Gandhi

Vegetarianism

I have always been in favour of pure vegetarian diet. But experience has taught me that, in order to keep perfectly fit, vegetarian diet must include milk and milk products such as curds, butter, *ghee*, etc, . . .

But I am convinced that in the vast vegetable kingdom there must be some kind which, while supplying those necessary substances which we derive from milk and meat, is free from their drawbacks, ethical and other.

In my opinion there are definite drawbacks in taking milk or meat. In order to get meat we have to kill. And we are certainly not entitled to any other milk except the mother's milk in our infancy. Over and above the moral drawback, there are others, purely from the point of view of health. Both milk and meat bring with them the defects of the animal from which they are derived.

All the delicacies of the world cannot equal the relish that hunger gives to food.

It is my firm conviction that man need take no milk at all beyond the mother's milk that he takes as a baby. His diet should consist of nothing but sunbaked fruits and nuts. He can secure enough nourishment both for the tissues and the nerves from fruits like grapes and nuts like almonds. Restraint of the sexual and other passions becomes easy for a man who lives on such food.

- M. K. Gandhi

Village Republics

I have not pictured a poverty-stricken India containing ignorant millions. I have pictured to myself an India continually progressing along the lines best suited to her genius. I do not, however, picture it as a third-class or even a first-class copy of the dying civilization of the West.

If my dream is fulfilled, and every one of the seven lakhs of villages becomes a well-living republic in which there are no illiterates, in which no one is idle for want of work, in which everyone is usefully occupied and has nourishing food, well-ventilated dwellings, and sufficient Khadi for covering the body, and in which all the villagers know and observe the laws of hygiene and sanitation, such a State must have varied and increasing needs, which it must supply unless it would stagnate.

- M. K. Gandhi

Village Service

The Real India lies in the 7,00,000 villages. If Indian civilization is to make its full contribution to the building up of a stable world order, it is this vast mass of humanity that has . . . to be made to live again.

We have to tackle the triple malady which holds our villages fast in its grip : (i) want of corporate sanitation; (ii) deficient diet; (iii) inertia. . . . They (villagers) are not interested in their own welfare. They don't want to exert themselves beyond scratching their farms or doing such labour as they are used to. These difficulties are real and serious. But they must not baffle us.

We must have an unquenchable faith in our mission. We must be patient with the people. We are ourselves novices in village work. We have to deal with a chronic disease. Patience and perseverance, if we have them, overcome mountains of difficulties. We are like nurses who may not leave their patients because they are reported to have an incurable disease.

- M. K. Gandhi

Voice of God

For me the Voice of God, of Conscience, of Truth, or the Inner Voice or 'the Still Small Voice' mean one and the same thing. I saw no form. I have never tried, for I have always believed God to be without form. But what I did hear was like a Voice from afar and yet quite near. It was as unmistakable as some human voice definitely speaking to me, and irresistible. I was not dreaming at the time I heard the Voice. The hearing of the Voice was preceded by a terrific struggle within me. Suddenly the Voice came upon me. I listened, made certain it was the Voice, and the struggle ceased. I was calm. The determination was made accordingly, the date and the hour of the fast were fixed. . . .

Woman's Status and Role In Society

Of all the evils for which man has made himself responsible, none is so degrading, so shocking or so brutal as his abuse of the better half of humanity to me, the female sex, not the weaker sex. It is the nobler of the two, for it is even today the embodiment of sacrifice, silent suffering, humility, faith and knowledge.

Woman must cease to consider herself the object of man's lust. The remedy is more in her hands than man's. She must refuse to adorn herself for men, including her husband, if she will be an equal partner with man. I cannot imagine Sita even wasting a single moment on pleasing Rama by physical charms.

- M. K. Gandhi

Widow Re-marriage

Voluntary widowhood consciously adopted by woman who has felt the affection of a partner adds grace and dignity to life, sanctifies the home and uplifts religion itself. Widowhood imposed by religion or custom is an unbearable yoke and defiles the home by secret vice and degrades religion.

If we would be pure, if we would save Hinduism, we must rid ourselves of this poison of enforced widowhood. The reform must begin by those who have girl-widows taking courage in both their hands and seeing that the child-widows in their charge are duly and well married - not remarried. They were never really married.

Woman and Ahimsa (Non - Violence)

I do believe that it is woman's mission to exhibit ahimsa at its highest and best. . . . for woman is more fitted than man to make explorations and take bolder action in ahimsa. . . . For the courage of self-sacrifice woman is anyday superior to man, as I believe man is to woman for the courage of the brute.

- M. K. Gandhi

Woman - Not Weaker Sex

To call woman the weaker sex is a libel; it is man's injustice to woman. If by strength is meant brute strength, then, indeed, is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man's superior. Has she not greater intuition, is she not more self-sacrificing, has she not greater powers of endurance, has she not greater courage? Without her man could not be. If non-violence is the law of our being, the future is with woman. . . . Who can make a more effective appeal to the heart than woman?

Had not man in his blind selfishness crushed woman's soul as he has done or had she not succumbed to 'the enjoyments', she would have given the world an exhibition of the infinite strength that is latent in her. The world shall see it in all its wonder and glory when woman has secured an equal opportunity for herself with man and fully developed her powers of mutual aid and combination.

- M. K. Gandhi

MAHATMA

World Peace

I have learned this one lesson-that what is impossible with man is child's play with God and if we have faith in that Divinity which presides on the destiny of the meanest of His creation, I have no doubt that all things are possible; and, in that final hope, I live and pass my time and endeavour to obey His will.

: . . If we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children; and if they will grow up in their natural innocence, we won't have to struggle, we won't have to pass fruitless, idle resolutions, but we shall go from love to love and peace to peace, until at last all the corners of the world are covered with that peace and love for which, consciously or unconsciously, the whole world is hungering.

- *M. K. Gandhi*

Yajna

Yajna means an act directed to the welfare of others, done without desiring any return for it, whether of a temporal or spiritual nature. 'Act' here must be taken in its widest sense, and includes thought and word, as well as deed. 'Others' embraces not only humanity, but all life.

Again, a primary sacrifice must be an act which conduces the most to the welfare of the greatest number in the widest area, and which can be performed by the largest number of men and women with the least trouble. It will not, therefore, be *a yajna*, much less a *mahayajna*, to wish or to do ill to anyone else, even in order to serve a so-called higher interest. And the Gita teaches and experience testifies that all action that cannot come under the category of *yajna* promotes bondage.

- M. K. Gandhi

Zaamindars (Land-lords)

If the zamindars really become the trustees of their zamindari for the sake of the ryots, there never could be an unholy league (between the two). There is the difficult zamindari question awaiting solution. . . . What one would love to see is proper, impartial and satisfactory understanding between the zamindars, big and small, the ryots and the Governments, so that when the law is passed, it may not be a dead letter nor need force be used against the zamindars or the ryots. Would that all changes, some of which must be radical, take place throughout India without bloodshed and without force !

- M. K. Gandhi

*Mahatma Gandhi's association
with Mani Bhavan (1917-1934)*

Mani Bhavan is one of the few important places hal-
lowed by Mahatma Gandhi's close association. It is
situated at 19, Laburnum Road, Gamdevi,
Bombay 400 007.

Gandhiji was dynamic and kept on evolving. Even a
change in his outward dress indicated an inner change.
Soon after his return from South Africa, he flung away
the European style of dress and took to the Indian style.
Then again his original kathiawadi turban was replaced
by a kashmiri cap which, in its turn was discarded in
favour of the white cap popularly known as the Gandhi
cap. The change ultimately culminated in a bare loin
cloth, a significant symbol representing the Indian peas-
antry and its poverty. Perhaps Mani Bhavan is the only
place besides the Sabarmati Ashram, where he donned
all these dresses in their sequence.

Gandhiji took his first lessons in carding from a carder
who used to pass by Mani Bhavan every day in 1917.
He also learnt spinning here. He yielded to Kasturba's
suggestion and began taking goat's milk here when his
health was very critical in January, 1919.

Satyagraha against the Rowlatt Act was launched
from here in March 1919. With a view to defy the
Indian Press Act, Gandhiji began issuing from here an
unregistered weekly bulletin **Satyagrahi** from April 7,
1919.

MAHATMA

Gandhiji took over **Young India** and **Nava Jeevàn** weekly journals in English and Gujarati respectively, when he stayed here in 1919.

Gandhiji started his historic fast on 19th November 1921 to restore peace in the city of Bombay after disturbance and disorderly scenes at the time of the boycott of the visit of the Prince of Wales on November 17, 1921. He broke his fast on November 22, after quite was restored in the city.

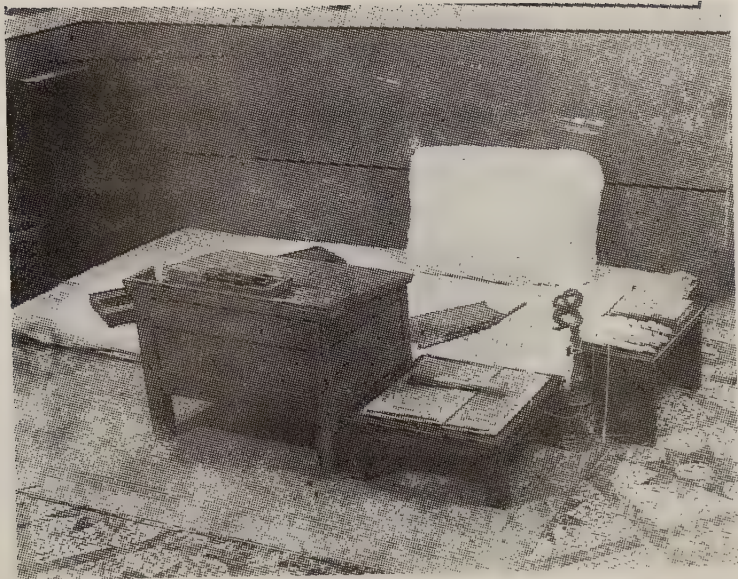
Gandhiji gave a call to the country to observe January 26, as Independence Day and to take a solemn pledge to win independence through self-sacrifice and self-suffering in 1930.

The Congress Working Committee met here on June 9, 1931 and decided to send Gandhiji as the sole representative of the Congress to the Round Table Conference in London. He returned to Bombay full of frustration on December 28, 1931. Thereafter, he discussed the situation with the Working Committee of the Congress which met here and took the decision to launch civil disobedience for Swaraj at midnight on December 31, 1931.

Gandhiji was arrested in his tent on the terrace of Mani Bhavan in the small hours of the morning of January 4, 1932.

An adjourned meeting of the Congress Working Committee was held here on June 17 & 18, 1934. This was Gandhiji's last stay in Mani Bhavan.

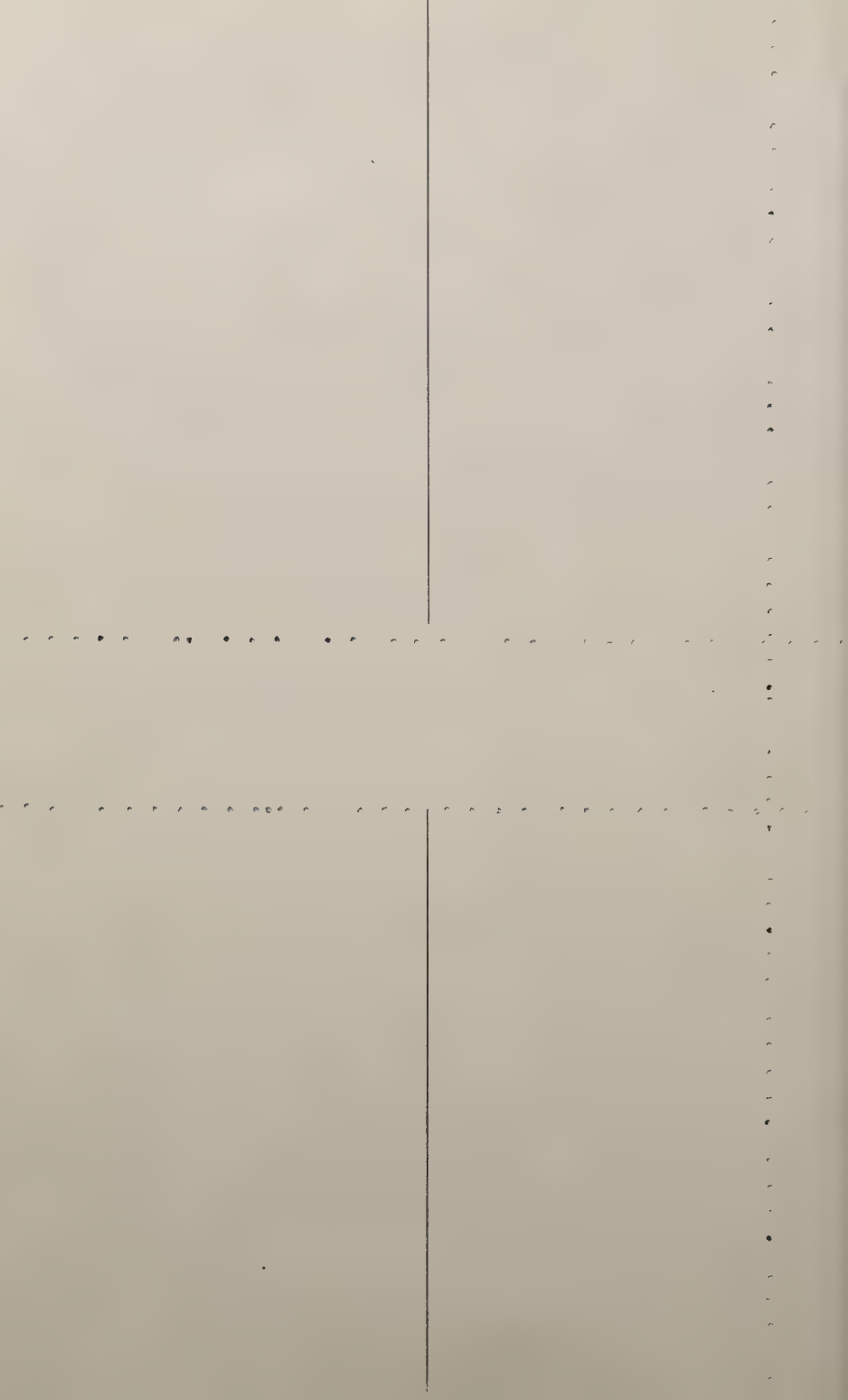
Mani Bhavan is a place where Gandhiji lived and conversed with his colleagues, moulded the nation in



Sitting Room



Gandhiji and Colleagues in Mani Bhavan balcony



the image of his cherished ideals of Truth and Non-violence and inspired his followers and devotees who went forth from here in the world, charged with the sense of service and sacrifice.

Mani Bhavan, once the residence of the Father of the Nation, which is now turned into a Gandhi Museum and Research Institute in Gandhian Thought and Rural Development (recognised by the Bombay University), is a place of pilgrimage for patriots and a source of inspiration for peace-loving men and women all over the world.

Glimpses of Gandhiji's Life

Mohandas Karamchand Gandhi (1869 to 1948)

- | | |
|----------------------|--|
| 1869 October 2 | - Birth at Porbander. |
| 1883 | - Married Kasturbai. |
| 1888 September, 4 | - Sailed for England. |
| 1891 June 10-12 | - Called to the Bar and returned to India. |
| 1893 April | - Sailed for South Africa. Had bitter experience of colour discrimination at Maritzberg railway station. |
| 1904 April | - Started and edited Indian Opinion |
| 1906 July | - Founded Phoenix settlement and Tolstoy farm. |
| July | - Took to Celibacy (Brahmacharya) at the age of 37 years. |
| 1907 July 31 | - Led Satyagraha against the Asian Registration Bill, (the Black Act), |
| 1909 November, 13-22 | - Wrote Hind Swaraj , |
| 1913 March 14 | - Nullification of marriages not according to Christian rites, |
| 1913 September 29 | - Led the Transvaal March. |
| 1914 January 21 | - Indian Relief Bill Published |
| | - Suspended Satyagraha in S. Africa- 14 days fast for moral lapse of inmates of Phoenix settlement. |

A Golden Treasury of Wisdom

- 1915 January 19* - Returned to India
- May 25* - Founded Satyagraha Ashram at Kochrab.
- 1916 December 26* - Met Jawaharalal Nehru for the first time at Lucknow.
- 1917* - Moved Ashram from Kochrab to Sabarmati.
- Led Indigo Stayagraha at Champaran.
- 1918 March* - Fast at Ahmedabad for Textile labour's strike.
- 1919 March 18* - The first mass satyagraha pledge as a protest against gagging of the Press.
- April 6* - Organised one day nationwide strike. Report on Amritsar Massacre.
- April 7* - Sold prohibited literature.
- 1920 January 19* - Supported Ali Brothers and the Khilafat movement.
- 1921 July 31* - Boycott and bonfire of foreign cloth.
- October 2* - Adopted the loincloth as the only clothing.
- 1921 November 18* - Three days' fast against mob violence in Bombay, in protest against the visit of the Prince of Wales.
- 1922 March 18* - Sentenced to 6 years' imprisonment on charge of sedition.
- 1924 February* - Released for reasons of health.

MAHATMA

- 1924 December 26* - Presided over Indian National Congress, Belgaum.
- 1925 March* - Successfully guided Vykom Satyagraha for removal of grievances of untouchables.
- 1928 February 12* - Supported Bardoli Satyagraha launched by peasants led by Vallabhbhai Patel.
- 1929 December 31* - At Gandhi's instance, resolution of complete independence passed at Lahore Congress.
- 1930 January 26* - The first pledge of independence taken by the people.
- March 12* - Started on the Dandi March to break the Salt Law.
- 1931 January 26* - Released from prison.
- 1931 March 4* - Signed Gandhi - Irwin Pact.
- August 29* - Visit to England as the sole representative of the Congress at the Second Round Table Conference.
- 1931 November 5* - Attended the reception held by His Majesty King George V at Buckingham Palace in his usual informal dress.
- December* - Visited Romain Rolland with Miraben enroute India.
- 1932 January 4* - Arrested from Manibhavan on his return from England.
- September 20* - Fast against separate Electorates for untouchables proposed by the British Prime Minister.

A Golden Treasury of Wisdom

- 1932 September 26* - Broke fast as Yervada Pact signed with Dr. Ambedkar.
- 1933* - Started weekly 'Harijan'.
- May 8-29* - Went on 21 days' fast for self purification and completed it.
- August 23* - Released unconditionally
- November 7* - Commenced nine month long Harijan tour from Wardha
- 1934 Septmber 4* - Retired from the Congress.
- September 17* - Suggested reorganisation, of Congress.
- 1936 April 30* - Founded Sevagram Ashram near Wardha and settled there.
- 1939 July 23* - Addressed an open letter to Hitler-regarding World War II.
- 1940 October 17* - Launched his scheme of Individual Satyagraha with Vinoba Bhave as first Satyagrahi.
- 1942 March 27* - Rejected Cripps proposals as post-dated cheque.
- August 8* - Gave the call "Do or Die", for the Quit India struggle.
- August 9* - Incarcerated in Agakhan Palace.
- August 15* - His personal Secretary Mahadev Desai died in Agakhan Palace.
- 1943 February 10* - Started a capacity fast of 21 days to protest against Government's propaganda, holding the Congress responsible for disturbances during Quit India Movement.

MAHATMA

- 1944 February 22* - His wife Kasturba died in Aga Khan Palace.
- May 6* - Released from Aga Khan Palace Jail.
- October 2* - 75th birthday celebrated all over India.
- 1945 December* - Toured Bengal and Assam.
- 1946 April 3* - Met Cabinet Mission.
- May 5* - Attended Simla Conference and opposed partition of India.
- November 11* - Initially marched alone to Noakhali and visited 40 villages for 4 months for communal harmony.
- 1947 April 1* - Addressed the Asian Relations Conference.
- April 10* - Met M. A. Jinnah, for communal peace
- May 3* - Met and conferred with Lord Mountbatten.
- August 15* - Opposed the Congress decision accepting the partition of India and fasted on Independence Day.
- 1948 January 13* - Fasted for 5 days against communal riots.
- January 20* - Bomb exploded at prayer meeting at Birla House, New Delhi.
- January 29* - Suggested dissolution of Indian National Congress as a political party and the formation of Lok Sevak Sangh for the service of the people through constructive work.
- January 30* - Martyrdom.

Statement of Fasts of Mahatma Gandhi

- 1913** (Phoenix) Penitential fast for a week for moral lapse of two inmates at the settlement.
- 1914** (Phoenix) Fourteen days for similar reason.
- 1915** 1 June, Having detection of untruth among Ashram boys.
- 1915** Sept. 11; Some inmates of the Ashram fasted when a Harijan was admitted into it. Gandhiji also fasted as a result of the action of the inmates.
- 1918** 15-17 March. For a rise in the wages of Mill workers of Ahmedabad.
- 1919** 6 April, First day of the Satyagraha fight 13 April. For Jalianwala Massacre at Amritsar.
13-15, April, Owing to disturbances at Bombay, Ahmedabad and other places.
- 1921** 19-20 November. Owing to disturbances at Bombay.
28 November. do " " " "
- 1922** 12-16 Feb. Owing to the massacre at Chauri Choura.
- 1924** 17 Sept, to 7 Oct. For communal unity.
- 1925** 24-30 November, For having detected sexual aberrations in some boys and girls of the Ashram.
- 1928** 22-24 June, Owing to moral lapse of an Ashram inmate.
- 1932** 22-25 Sept. In protest against the decision to setup separate electorate for the Harijans.
3 Dec. In protest against Government not allowing a fellow prisoner to do scavenging work.
- 1933** 8-24 May, For self purification and of his colleagues.
16-22 Aug. In protest against Govt. decision not to grant all the facilities for Harijan work which he was having previously.

MAHATMA

- 1934** 7 to 13 Aug. To atone for the injury caused to Pandit Lalnath in collusion between him and the Sanatanis.
- 1939** 3 to 6 March. For the breach of promise by the Rajkot ruler.
- 1940** 12 to 30 Nov. Suspicion of theft by an Ashram inmate.
- 1941** 5 to 7 May. Because of communal riots in Bombay and Ahmedabad. 29 June. For communal unity.
- 1943** In protest against the government's attempt to blame the Congress for the disturbances after Quit India resolution. (1 to 28 Feb. & 1 to 2 March)
- 1944** 30 November, Fasted or thought of fasting for one or more days. Details and reason could not be traced.
- 1946** 20 October, About four days. Probably on account of any error by person who prepared the fair copy of a letter written during negotiations with the Muslim league.
- 1947** 15 August, Against partition of the country.
1 to 3 Sept. For communal harmony.
11 Oct. Birth date according to Vikram Calender. Fasted instead of celebrating it.
- 1948** 13 to 17 Jan. For communal harmony.

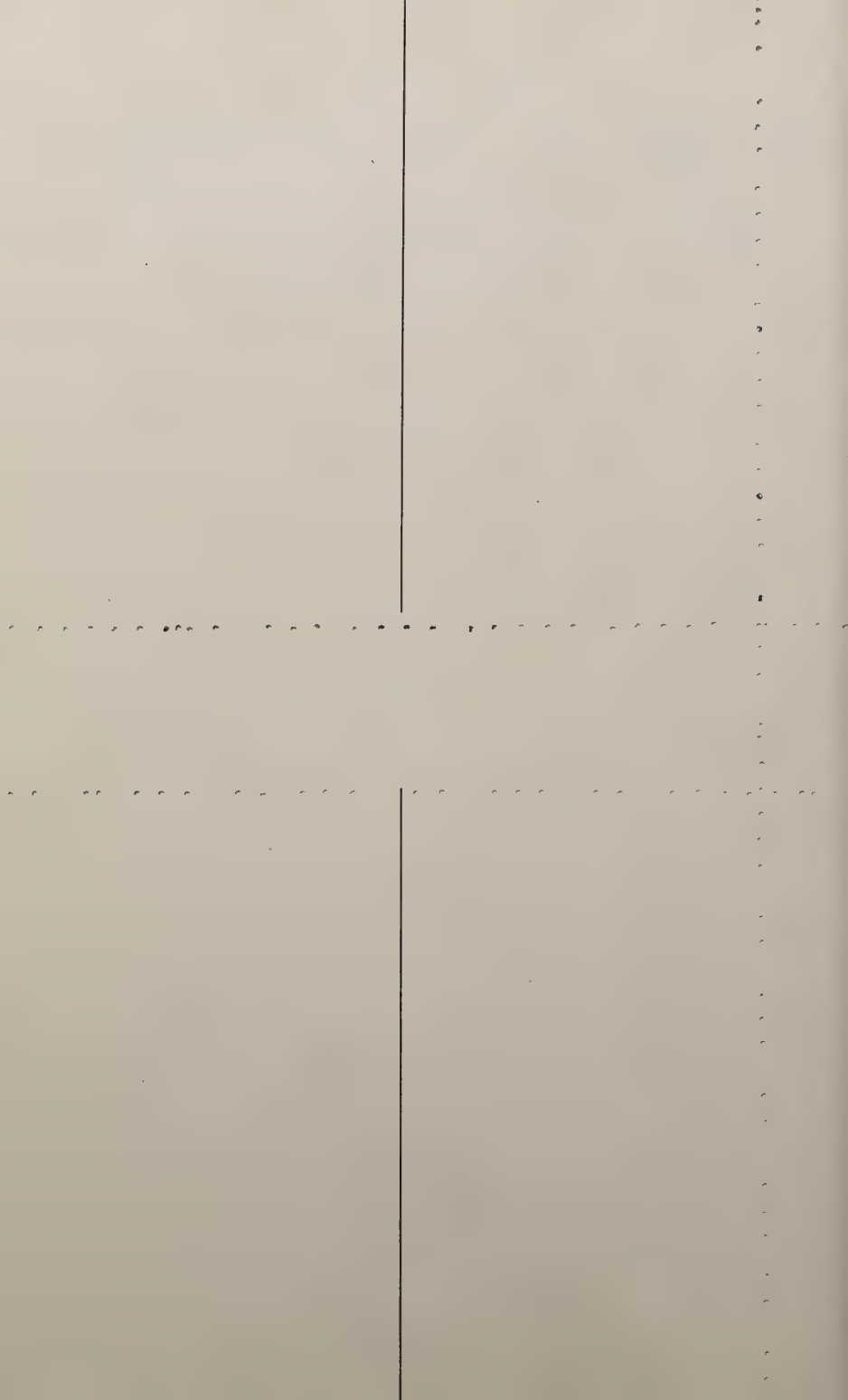


GANDHI
APOSTLE OF PEACE AND NONVIOLENCE



*There is no way to peace.
Peace is the way.*

Mahatma Gandhi
Walking in Noakhali (Bengal), 1946



Arrests & Imprisonments of Mahatma Gandhi

SOUTH AFRICA

January 10, 1908 He was arrested at Transvaal & was sentenced to two months simple imprisonment. He had a talk with General Smuts on 30 Jan. and following a compromise he was released.

October 7, 1908 While returning from Natal he was arrested and sentenced for two months imprisonment.

February 25, 1909 Sentenced for 3 months imprisonment at Transvaal for not producing registration certificate.

November 6, 1913 After the great march he was arrested at Plam Ford, released on bail furnished by Kallenbach.

November 7, 1913 Arrested at Stándetron and released on bail.

November 9, 1913 While going to Transvaal he was arrested at Teakworth and was sentenced to nine months imprisonment. He was tried at Volksrust where he pleaded guilty and was sentenced to further three months. But he was released unexpectedly on December, 18.

INDIA

April 16, 1917 Served with a notice at Motihari but was not arrested.

April 10, 1919 Arrested at Palwal on his way to Amritsar and was taken to Bombay where he was released on 11 April.

March 10, 1922 Arrested near Sabarmati Ashram for writing three articles in *Young India*. Sentenced to six years imprisonment. Released from Yervada prison on Feb. 5, 1924 after an operation in Sassoon Hospital on Jan. 12, 1924.

May 4, 1929 Arrested in Calcutta for defying Police Commissioner's order and lighting bonfire of foreign cloth at Mirzapur park. Released on bail. The same night he left for Burma tours.

MAHATMA

May 4-5, 1930 At 12-45 a.m. arrested at Karadi near Dandi for violating Salt law. Without trial was imprisoned and released on 26 Jan. 1931 unconditionally.

July 31/August 1 Arrested after midnight at Bombay following his march toward Rasse and was released on August 4.

August 4, 1933 Served with restraint order to quit Yervada village and reside at Poona. Gandhiji defied the order and was arrested and sentenced to one year's imprisonment. Started his fast on 10 August and was released unconditionally on August 23, owing to his serious condition.

August 9, 1942 Arrested in the early hours of the morning following the Quit India Resolution and was lodged in the Aga Khan palace, Poona. Released unconditionally on May 6, 1944, at 8 a.m.

**MAHATMA GANDHI'S LETTER TO
HERR HITLER**

As at Wardha

C. P.

India,

23-7-39

Dear Friend,

Friends have been urging me to write to you for the sake of humanity. But I have resisted their request, because of the feeling that any letter from me would be an impertinence. Something tells me that I must not calculate and that I must make my appeal for whatever it may be worth.

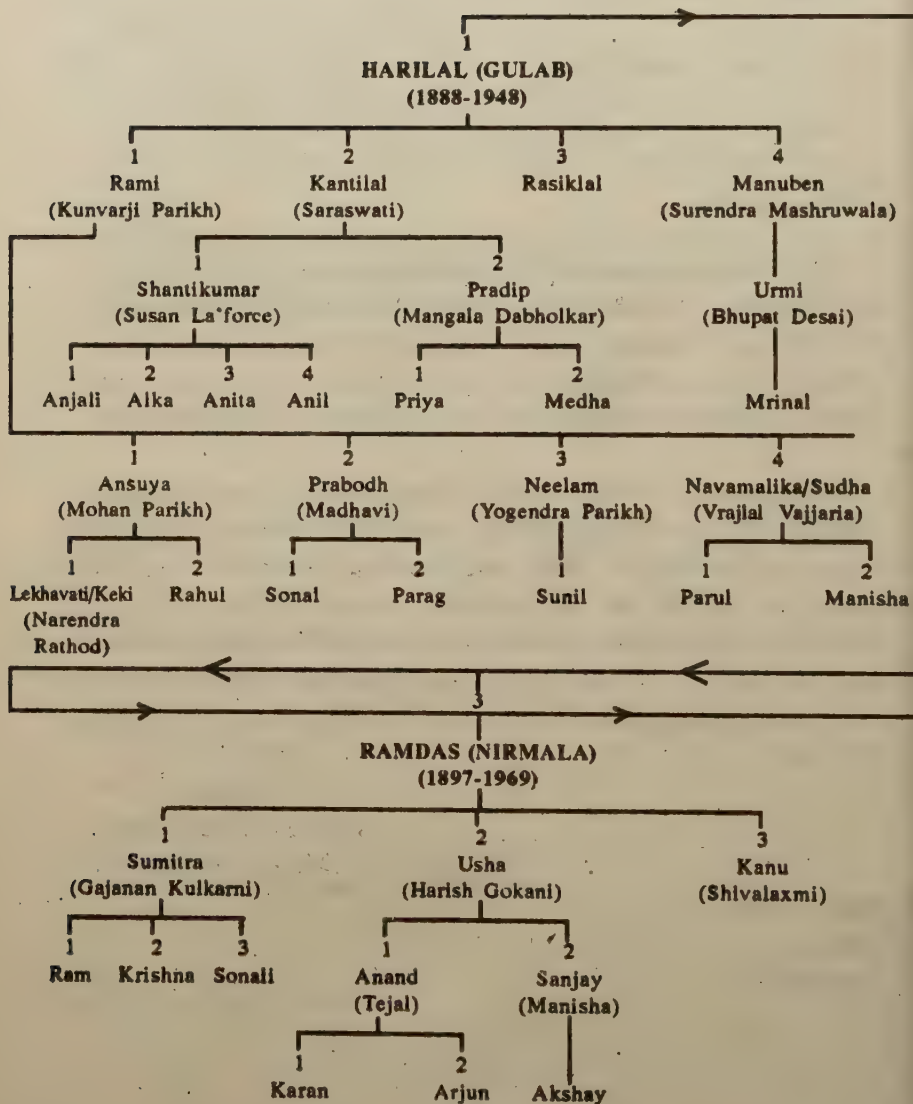
It is quite clear that you are today the one person in the world who can prevent a war which may reduce humanity to the savage stage. Must you pay that price for an object however worthy it may appear to you to be? Will you listen to the appeal of one who has deliberately shunned the method of war not without considerable success? Any way I anticipate your forgiveness, if I have erred in writing to you.

I remain,
Your sincere friend,
M. K. Gandhi

Herr Hitler,
Berlin,
Germany.

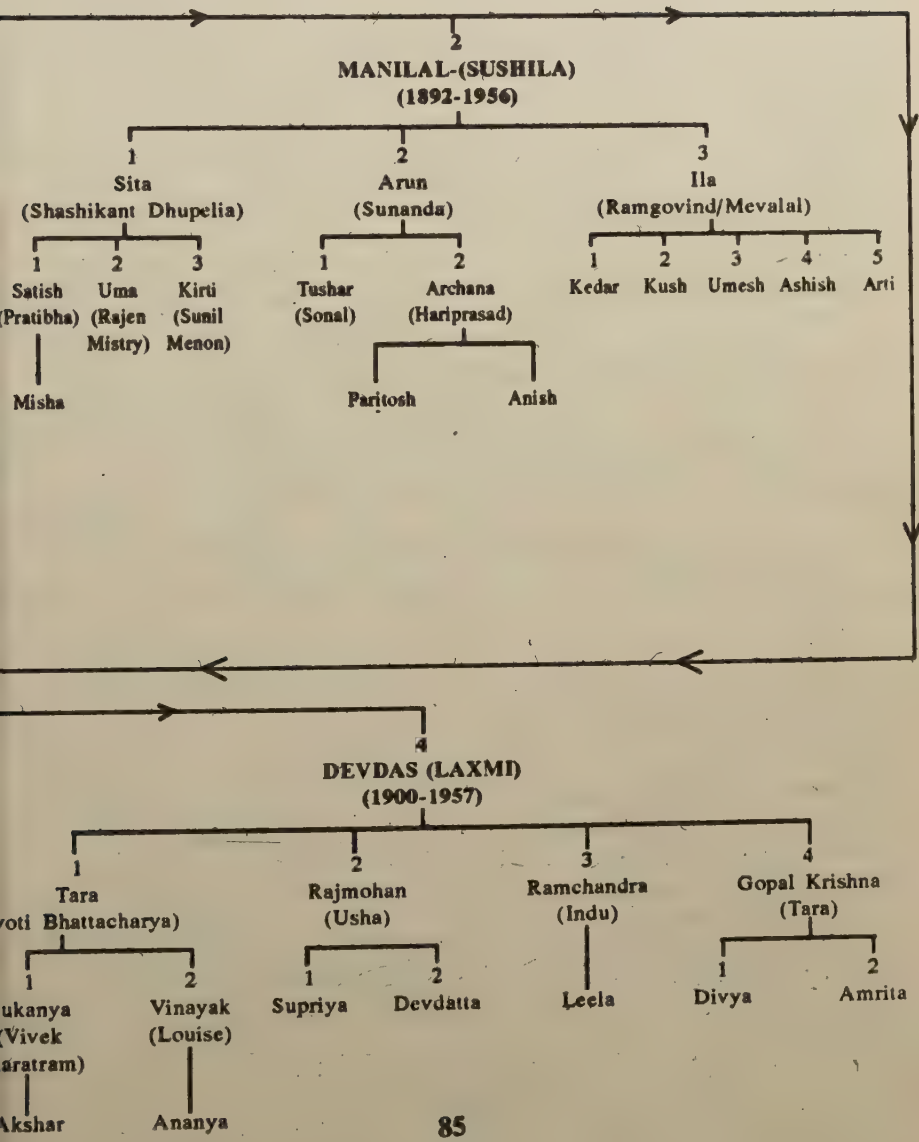
GENEALOGY OF Karamchand Gandhi

MOHANDAS KARAMCHAND (1869 -



MAHATMA GANDHI
(Putlibai)

GANDHI - KASTURBA
1948)



Gandhian Institutions

Abroad

East - West Peace Links

P N D

P. O. Box AZ 43

Sydney South, 2000

AUSTRALIA.

University of Peace

Boulevard DU Nord 4

5000 Namur

BELGIUM

Wise - Antwerp (Anti - Nuclear Action)

Brevghen Stratt 31-33

2018 Antwerp

(Having Branches in Europe)

BELGIUM

Revue Non - Vioence, Politique

20 RUE DU Devidet

45001 Montargis

FRANCE.

Hungarian Peace Movement

(It is an Independent Peace Movement)

HUNGARY.

Fellowship of Reconciliation

(Having Branches & Affiliates

All Over The World)

(Taken Inspiration from

Jesus and Gandhi)

HOP VAN Sonoy 15-17

1811 LD Alkmaar

HOLAND.

Disarmament Campaigns :

Post (Publication and

Peace Action) Box 18747

Anna Paulo Wnaplein - 3

2502 ES the Hague

THE NETHERLANDS.

European Nuclear Disarmament

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Black Prince Road

LONDON SE1, U. K.

War Resisters International

Lansbury House,

88, Park Ave., Enfield

Middlesex, U. K.

Quaker Peace and Service

Friends House, Euston Rd.,

London N 285 U. K.

**Centre for Education & Commu-
nication for Non-Violence**

Kirchstrasse 14

3131 Wustrow

WEST GERMANY.

Shanti Third World Centre

178 Oxford Road

Manchester MB 9 QQ U.K.

Resource Centre for Non - Violence

P. O. Box 115669. Wellington

NEW ZEALAND.

A Golden treasury of Wisdom

Sahabat Alam - Malaysia
(Friends of the Earth)
37 Lorong Birch, Penang
WEST MALAYSIA.

**Asian Cultural Forum on
Development**
(Acfod), G. D. O. Box 2930,
BANGKOK 10501,
THAILAND.

American Friends Service Committee
1501, Cherry Str
Philadelphia Pa

Gandhi Institute
Box 92, Cheyney 19319
Philadelphia, U. S. A.

Resource Centre for Non - Violence P. O. Box 2324
Santacruz 95063, U. S. A.

Ground Zero Non - Violence Centre
RT 5 Box 5423, Poulsbo WA
(West Coast) U.S.A.

**Non-Violent Tactics Development
Project**
454 Williamette STR
Eugene Oregon 97401, U. S. A.

Soviet Peace Committee
Moscow.

Center for The Progress of People
48 Princess Margaret Road,
1/F - Knowloon, HONG KONG

Gandhi Foundation
C/o. M. S. Hoda.
68 Downlands Road, Purley. Surrey
UNITED KINGDOM.

Gandhi Information Centre
C/o. Peter Ruhe
Offenbacher Str. 5 1000 Perlin 33
GERMANY

Gandhi Peace Centre
C/o. Piet Dijkstra
Westerweg 2, Bergen, NH
THE NETHERLAND.

**Gandhi Centre in the Service
of Man and Life**
Rue Ophile Vander El st 28, B-1170
BRUXELLES, BELGIUM.

Gandhi Memorial Centre
4748 Western Avenue. N. W.
Washington, D. C. 20016 U.S.A.

**National Endowment for the
Humanities**
Division of Fellowship & Seminars
Room No. 316.
100 Pennsylvania Ave N. W.
Washington, D. C. 20506

Institute Against Violence
733 15th Street,
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7. **FEARLESSNESS:**

A seeker after Truth must give up the fear of parents, caste, government, robbers etc., and must not be frightened by poverty or death. The seeker after Truth... should be ready to sacrifice his all in the quest of Truth. We must give up all external fears. But the internal foes we must always fear. Fear has no place in our heart when we have shaken off attachment for wealth, for family and the body.

8. **REMOVAL OF UNTOUCHABILITY:**

Untouchability is altogether irreligious. None can be born untouchable, as all are sparks of one and the same Fire. Removal of untouchability spells the breaking down of barriers between man and man and between the various orders of Being. Caste has injured Hinduism because its implication of superior and inferior status and of pollution by contract are contrary to the law of Love.

9. **BREAD LABOUR:**

Man can be saved from injuring society as well as himself only if he sustains his physical existence by physical labour. Able-bodied adults must do all their personal work themselves, and must not be served by others except for proper reasons. But... service of children as well as of the disabled, the old and the sick is a duty incumbent on every person who has the required strength.

10. **TOLERANCE i.e. EQUALITY OF RELIGIONS:**

Tolerance obviously does not disturb the distinction between right and wrong, or good and evil. The reference here is naturally to the principal faiths of the world. They are all based on common fundamentals. Why then should there be many faiths? We know that there are many faiths. The Soul is one but there are innumerable bodies, which cannot be rolled into one... The root of religion is one like the root of a tree, but it has numerous branches.

11. **SWADESHI:**

Swadeshi is the law of laws enjoined by the present age. The votary of Swadeshi will as a first duty, dedicate himself to the service of his immediate neighbours... Pure service of our neighbours can never result in disservice to those who are far away, but rather the contrary... On the other hand a man who allows himself to be lured by the 'distant scene' and runs to the ends of the earth for service, is not only foiled in his ambition, but also fails in his duty towards his neighbours. One must, as far as possible, purchase one's requirements locally and not buy things imported from foreign lands, which can easily be manufactured in the country. There is no place for self-interest in Swadeshi which enjoins the sacrifice of oneself for the family, of the family, for the village, of the village, for the country, and of the country for humanity.

— M. K. GANDHI

SATYAGRAHA

Passive Resistance

Passive Resistance is an all-sided sword; it can be used anyhow; it blesses him who uses it and him against whom it is used. Without drawing a drop of blood it produces far-reaching results. It never rusts and cannot be stolen.

I am quite sure that the stoniest heart will be melted by passive resistance... This is a sovereign and most effective remedy... It is a weapon of the purest type. It is not the weapon of the weak. It needs far greater courage to be passive resister than a physical resister.

It is the courage of a Jesus, a Daniel, a Cranmer, a Latimer and Ridley who could go calmly to suffering and death, and the courage of a Tolstoy who dared to defy the Czars of Russia, that stands out as the greatest.

Indeed, one PERFECT resister is enough to win the battle of Right against Wrong.

I claim... that the method of passive resistance... is the clearest and safest, because, if the cause is not true, it is the resisters and they alone who suffer.

It is easy to see that soul force is infinitely superior to body force. If people in order to secure redress of wrongs resort to soul force, much of the present suffering will be avoided.

In any case, the wielding of the force never causes suffering to others. So that whenever it is misused, it only injures the users and not those against whom it is used. Like virtue it has its own reward. There is no such thing as failure in the use of this kind of force.

Civil Disobedience

Disobedience to be civil must be sincere, respectful, restrained, never defiant, must be based upon some well understood principle, must not be capricious and, above all, must have no ill-will or hatred behind it.

I hold the opinion firmly that civil disobedience is the purest type of constitutional agitation. Of course, it becomes degrading and despicable, if its civil, i.e., non-violent character is a mere camouflag. If the honesty of non-violence be admitted, there is no warrant for condemnation even of the fiercest disobedience, because of the likelihood of its leading to violence.

No big or swift movement can be carried on without bold risks, and life will not be worth living if it is not attended with large risks. Does not the

by Vallabhbhai Patel, advised the people to withhold payment. An occasion for civil disobedience arose. Fearing that the satyagraha might spread into other areas, the Govt. agreed to suspend revenue assessments for the year.

Satyagraha By Labourers - 1918

There was a dispute about low wages of the textile workers in Ahmedabad. The mill-owners were adamant. Gandhi suggested the labourers to go on a strike and also advised them to demand a 35% increase in their dearness allowance, at one stage Gandhi resorted to a fast after about a fortnights strike. The arbitration award conceded 35 percent increase in dearness allowances & the strike was called off. Consequently the Textile Labour union was established at Ahmedabad.

Non-Co-operation Movement 1920-1922

This was the first nationwide satyagraha launched by Gandhi against the Rowlatt Act which was unjust, subversive of the principles of liberty & justice, destructive of the elementary rights of an individual. It also included imprisonment without trial.

Gandhi called upon the people observe a day's Hartal as a token of mourning. The response was overwhelming & unprecedented. Then followed the Jallianwalla Bagh massacre. To this was added Khilafat where which aroused the Muslims of India. Finally at the Nagpur Indian National Congress Session the resolution of Non-cooperation was passed. It meant Progressive Non-violent cooperation. The masses all over India responded spontaneously & vigorously. George Lloyd, then Governor of Bombay confessed, "Gandhi's was the most colossal experiment in world history: and with came within an inch of succeeding." However at Chauri Chaura in the U.P. the most indulged in atrocities on police officers. Gandhi called off the nationwide Satyagraha. The movement was immeasurable successful in awakening India to consciousness of her own potential power though it failed in it's immediate objective.

Vykom Satyagraha

This was not directly conducted by Gandhi but blessed by him in 1924. It took place in a village called Vycom in the state of Travancore. The issue revolved around the civic rights of the untouchables who were forbidden to use the highway leading to the Vycom Temple. The satyagraha lasted for many months & finally the high caste Hindus agreed to receive the untouchables & to allow them to use the highway.

The Bardoli Satyagraha

In 1928 the Bardoli Satyagraha was successfully employed by the peasantry in Gujarat. An unjust increase in the rate of canal revenue was the issue. The standard of agricultural taxation was raised by 60 percent in many cases. The farmers remained firm in the face of the most violent treatment by the British government. Consequently after five and a half months the Government had to give in and to grant practically every demand of peasant. The Increment was only 6.25 percent Vallabhbhai Patel became the Sardar of India.

Civil Disobedience Movement or The Dandi March

This was the second National Satyagraha Movement as a direct attempt to secure Swaraj. In India by 1927 the idea of Complete Independence had caught the imagination especially of the youths in India. The Simon Commission was boycotted. In December 1929, in Lahore the Congress at its annual session, gave a fervent call for complete Independence or Purna Swaraj. Gandhiji decided to break Salt laws by launching his march with a select band of 79 satyagrahis to Dandi in Gujrat on 12th March 1930. The marchers walked a distance of 200 miles and reached Dandi. The main forms of Satyagraha were the civil breach of the Salt Laws, Non-violent raids on salt pans & depots, no tax campaigns in certain parts of India. This Satyagraha marked a distinct moral victory. Finally the Gandhi-Irwin Pact was signed which paved the way for the Round Table Conference.

The Quit India Movement

The Quit India was preceded by 'Individual Satyagraha campaign' in 1940. Gandhi wanted to preach & propagate the anti-war policy of the Congress when the second world war had commenced. The British government refused to accept Gandhi's demand. Then followed the beginning of the anti-war or individual Satyagraha Campaign in 1940. Gandhi laid down very strict rules and prepared a pledge, aiming at the quality of satyagrahis. Gandhi chose Vinoba Bhave as the first Satyagrahi followed by about 30,000 satyagrahis who were imprisoned. It continued till the end of 1941.

Then followed the Quit India Movement in August 1942. The second world war was in full-swing. After the failure of the Cripps Proposals not offering immediate Independence to India till the end of the war, the anti-British feelings reached its climax in India. At this psychological movement Gandhi & the Congress launched the Quit India Movement demanding the immediate withdrawal of the British rule in India in August 1942. However the British Government arrested all the National leaders & locked them up without any trial. About 1,50,000 were jailed

2000 unarmed innocent people were shot-down & 6000 were injured. The leaderless movement led to unorganised violence & sabotage.

The Quit India was a culmination to the previous Satyagraha movements in India under Gandhi's leadership. Gandhi had given the ultimate slogan of "Do-or-Die" for India's Freedom. During Gandhi's imprisonment in Poona. Gandhi's wife passed away & his life-long colleague Mahadev Desai breathed his last. Gandhi was released in May 1944 and Indian Freedom came in the next three years.

During Gandhi's life-time there was satyagrahas by others by such as satyagraha by Hill Tribes in Simla, Non-Govt. Movement in Sirsi in Karnatak, the Mulshi Peth Satyagraha in Maharashtra, the Borsad Satyagraha in Gujarat, Guru ka Bag Satyagraha by the Akali Sikhs in Punjab, the Nagpur Flag Satyagraha in Maharashtra and so on...

The fundamental contribution of Gandhi in evolving & developing the technique of Non-violent freedom struggle was to effectively apply Non-violence on a collective plan. The technique was adopted in other countries the world over in US, S. Africa & other countries.



HARILAL GANDHI
(1888-1948)



MANILAL GANDHI
(1892-1956)



RAMDAS GANDHI
(1897-1969)



DEVDAAS GANDHI
(1900-1957)



GANDHIJI & VINOBAJI (Spiritual disciple)



VINOBAJI & JAWAHARLAL NEHRU
(Spiritual & Political disciple of
Mahatma Gandhi)

MAHATMA

Gandhi Memorials in India

(A) MUSEUMS :

Delhi

Gandhi National Museum.
1-Rajghat (Opp. Gandhi
"Samadhi") New Delhi - 110 002

Bombay

Mani Bhavan Gandhi Sangrahalaya
19, Laburnum Road, Bombay -
400 007. (Maharashtra)

Madurai

Gandhi Memorial Museum,
Madurai - 625 020 (Tamil Nadu)

Ahmedabad

Gandhi Smarak Sangrahalaya,
Harijan Ashram, Sabarmati,
Ahmedabad - 380 013. (Gujarat)

Bhavnagar

Gandhi Smruti, Bhavnagar (Gujarat)

Porbunder

Kirti Mandir, Porbunder (Gujarat)

Patna

Gandhi Smarak Sangrahalaya,
Ashoka Path, Patna - 800 001 Bihar.

Barrackpore

Gandhi Smarak Sangrahalaya,
14, River Side Road, Barrackpore,
24 Parganas, West Bengal.

Wardha

Magan Sangrahalaya,
Maganwadi, Wardha - 442 102
Maharashtra.

Pune

Aga Khan Palace, Nagar Road,
Pune 411 014, Maharashtra.

(B) GANDHI MEMORIAL PILLARS

Champaran

Motiharva, Dist Champaran,
Bihar, (Place of 1917 Indigo-
Satyagraha.)

Kathalal, Kheda, Gujarat,
(Place of 1918 Kheda Satyagraha)

Amritsar (Punjab)

Jalianwala Baug, Amritsar. (Place
of 1919 Massacre)

Vijayawada

Bezwada, Andhra Pradesh,
Where the Congress turned
into a mass-organisation in 1920.

Madurai - Tamilnadu

Where Gandhiji donned the loin-
cloth in 1921.

Belgaum

Where Gandhiji presided over the
Congress Session, 1924.

Vallikon

Travancore State, here untouch-
ability campaign launched in 1924.

Karadi

Where Salt Satyagraha was launched

Yeravda Jail Pune, Maharashtra,
where Gandhiji was imprisoned
from 1922-24 and from 1932-34.

Bombay

Gowalia Tank Maidan,
Where AICC meeting 'Quit India'
Resolution passed in August 1942.

MANI BHAVAN
GANDHI SANGRAHALAYA

PRESENTS
GLIMPSES
OF
GANDHI

Visualised & Created
by
Smt. SUSHEELA GOKHALE - PATEL

Consultant
Dr. Usha Mehta

Photography
Meghshyam T. Ajgaonkar

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MANI BHAVAN GANDHI SANGRAHALAYA

MANI BHAVAN GANDHI SANGRAHALAYA

Mani Bhavan Gandhi Museum is a National Memorial to Mahatma Gandhi Father of the Indian nation.

Historical Significance : 1917 to 1934

- Gandhiji took his first lessons in spinning and his first glass of goat's milk here.
- The first mass satyagraha against the Rowlatt Act curbing the freedom of the Press was launched from here -1919.
- Gandhiji fasted for restoring communal harmony in Bombay 1921.
- Call was given to the Country to observe January 26's Independence Day.
- The decision to launch civil disobedience for Swaraj taken in 1931.
- Gandhiji was arrested here in January, 1932.
- Served as the Head Quarter of Indian National Congress till 1934.

PRESENT ACTIVITIES

- Library of more than 50,000 books by and on Gandhiji's Life and thought and allied subjects.
- Museum depicting important events in Gandhi's Life through Minifigures and Pictures.
- Research institute in Gandhian Thought and Rural Development Recognised by the Bombay University.
- Film shows on Gandhiji and freedom struggle.
- Competitions for school and college students seminars, talks and discussions on Gandhian thought and important National and International events.

Mani Bhavan, a place where Gandhiji lived and conversed with his colleagues, moulded the nation in the image of his cherished ideals of Truth and Non-violence is now a source of inspiration for freedom and peace loving men and women all over the world.

1. STEALING AND ATONEMENT 1883



Once Mohan stole a bit of gold, but it weighed heavily on his conscience. He made a confession to his father and asked for punishment. Sincere repentance won Mohan his father's affection.

2. NURSING HIS AILING FATHER 1884 -1885



During five long years of his father's illness, Mohan nursed him and listened to discussions on different faiths.

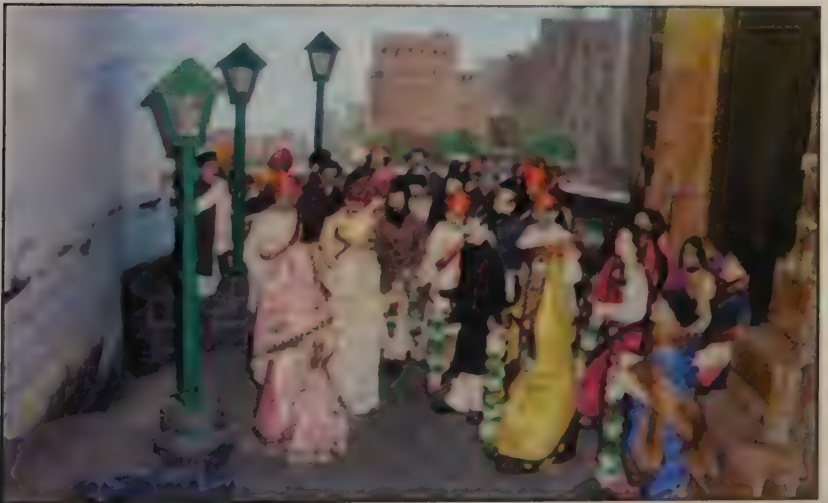
On a complaint by a white passenger, M. K. Gandhi, Barrister-at-Law was thrown out of the first class rail-way compartment at Maritzburg in South Africa. This incident changed the course of his life.

5. THE EPIC MARCH, 1913



Hundreds of Indians marched from New Castle to Transval as a protest against £ 3 tax. Their leader Gandhi was arrested three times in four days but they continued the march.

6. RETURN OF THE HERO, 1915



On their return from South Africa after 21 years, Gandhi and Kasturbai were given an imposing reception in Bombay. People spontaneously addressed Gandhi as 'Mahatma' the great soul.

7. STAIN OF INDIGO, 1917



Gandhi espoused the cause of the oppressed peasants on the indigo plantation in Bihar and launched his first civil disobedience movement in India.

8. THE JALLIANWALA BAGH MASSACRE, 1919



Gandhi investigated into the atrocities committed by General Dyer on a peaceful gathering at Amritsar, killing 375 and injuring 1,000 and more unarmed, unwarned people

9. DEATH OF LOKMANYA TILAK, 1920



All classes and communities of people participated in the funeral procession of Bal Gangadhar Tilak in Bombay. Gandhi said :
“A gaint among men has fallen.”

10. BONFIRE OF FOREIGN CLOTH, 1921



Gandhi inaugurated the campaign for the boycott of foreign cloth by kindling an immense bonfire in Bombay for economic emancipation of India.

11. THE GREAT TRIAL, 1922



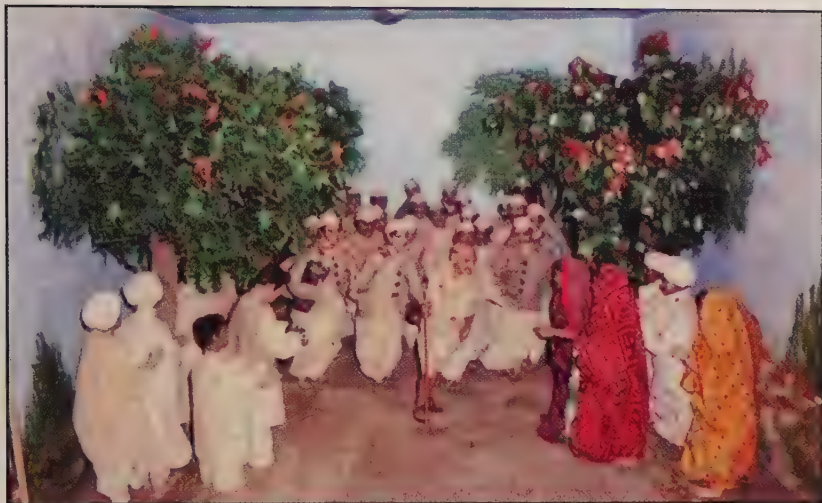
Gandhi was tried for sedition, in March. Pleading guilty he said “I hold it to be a virtue to be disaffected towards a government which has done more harm to India than any previous system.” He was sentenced to six years’ imprisonment.

12. KHADI AND VILLAGE INDUSTRIES



The inhuman destruction of village-industries was corroding Gandhi’s heart. He believed that their restoration alone would feed the hungry millions.

13. THE DANDI MARCH, 1930



On March 12, sixty one year old Gandhi started the great march of liberty from Sabarmati Ashram with a strong resolve to break the inhuman salt-law.

14. THE SALT SATYAGRAHA, 1930



On April 6, Gandhi broke the nefarious Salt-law at Dandi. Despite brutal assaults on the people, the war against the salt-tax spread to far flung regions. India was seething in revolt. Gandhi was arrested on May 4.

15. MEETING THE KING IN LONDON, 1931



Gandhi went to London to attend the Round Table Conference. On being invited by the King, he went to Buckingham palace in his usual dress.

16. AMONG THE WORKERS, LONDON, 1931



Gandhi planted a tree outside Kingsley Hall, East End, where he stayed with the workers for twelve weeks.

17. WITH ROMAIN ROLLAND, 1931



Gandhi discussed with Romain Rolland at Geneva the evil effects of war and the efficacy of non-violence. At Gandhi's request, Rolland played Beethoven's fifth symphony on the piano.

18. FAST FOR THE ERADICATION OF UNTOUCHABILITY, 1932



Gandhi was arrested on his return from England. On September 20, he commenced his fast unto death in the prison for eradicating untouchability. On the leaders signing a pact, the fast was broken after six days.

19. THE CURSE OF UNTOUCHABILITY



Gandhi pleaded for the uplift of the downtrodden untouchables and for restoring equality between man and man.

20. WITH POET TAGORE, 1940



The two apostles of India's regeneration -Gandhi and Tagore met at Shantiniketan.

21. QUIT INDIA, 1942



On the A.I.C.C. Passing the 'Quit India' Resolution on August 8, to end the British rule, Gandhi gave a dictum for the non-violent soldier of freedom, 'Do or Die'. On Gandhi's detention, India's national pride rose in revolt.

22. DEATH OF KASTURBA, 1944



Gandhi's 74 years old wife Kasturba died as prisoner on February, 22. Thus ended their 62 years old companionship.

23. PILGRIM OF PEACE, 1946-47



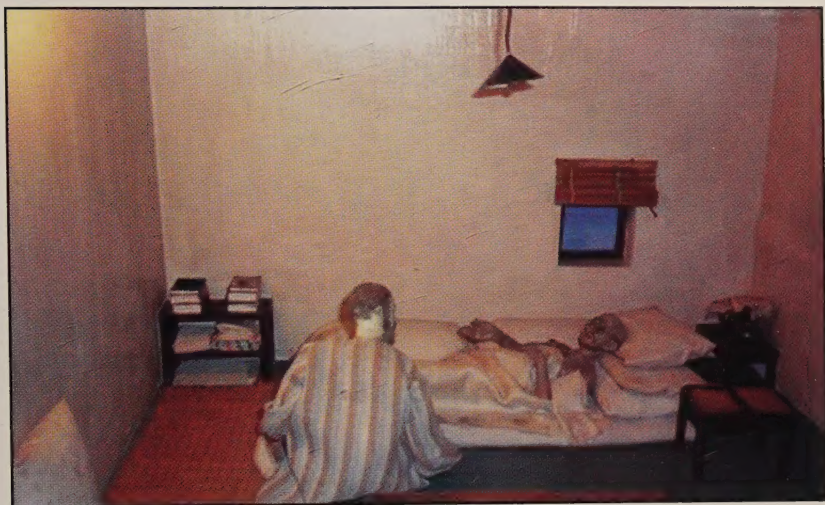
Gandhi set out on his pilgrimage of peace in riot-wrecked Bengal to establish unity between the two sister-communities. His message was, "The cry of blood for blood is barbarous."

24. IN RIOT-WRECKED BIHAR, 1947



Gandhi came to Patna to comfort the victims of communal frenzy. He exhorted the Hindus and the Muslims to live together in a filial spirit. He brought love where hatred and cunning had ruled.

25. GANDHI & GAFFAR KHAN, 1947



The impending division of the country was a deep source of agony to Gandhi and Gaffar Khan. Gaffar Khan took leave of Gandhi with a heavy heart and left for his home town in Pakistan. They never met again.

26. FAST FOR COMMUNAL HARMONY, 1947



On September 1, Gandhi began his fast to end communal frenzy searching in all concerned. The hooligans surrendered their weapons. Gandhi broke his fast on the restoration of peace.

27. MARTYRDOM, 1948



On January 30 at the sun-set-hour, the perverse assassin of the ages lodged hot lead in the soft flesh of Mohandas Karamchand Gandhi. His mind was concentrated on God and he merged in Him. He had said, "If I am to die by the bullet of a mad man I must do so smiling". He was the Victorious One in death as in life.

28. THE WORLD BOWED IN HOMAGE 1948



On January 31, Gandhi's body was laid on a sandal wood pyre at Rajghat, Delhi. From the pyre comes the message; Lead me from the Unreal to the Real. From Darkness to Light, From Death to immortality.

He stopped at the threshold of the huts of the thousands of dispossessed, dressed like one of their own. He spoke to them in their own language. Here was living truth at last, and not only quotations from books. For this reason the Mahatma, the name given to him by the people of India, is his real name. Who else has felt like him that all Indians are his own flesh and blood? When love came to the door of India that door was opened wide. At Gandhi's call India blossomed forth to new greatness, just as once before, in earlier times, when Buddha proclaimed the truth of fellow feeling and compassion among all living creatures.

- Rabindranath Tagore